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ABSTRACT

This is the second progress report on the Bilingual Education Program implemented in 1973 in the Northern Territory of Australia. As of December 1974 the program includes 11 schools and 10 aboriginal languages used as medium of instruction. The topics discussed include the following: the four types of bilingual programs seen as evolving, and the appropriate approaches to each one; criteria important to the success of bilingual education; the administration of the program; the O'Grady/Hale Report, which reviewed the program favorably and made some recommendations; the importance of linguistics in the success of the program, as well as the establishment in 1974 of the School of Australian Linguistics as part of Darwin Community College; experiments in the use of Creole as medium of instruction; and the teaching of English as a Second Language. In addition, the report provides a list of school materials published by the Education Department in eight Aboriginal languages. An appendix contains reports from individual schools on programs incorporating Aboriginal languages. (AM)

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SECOND PROGRESS REPORT

on the Bilingual Education Program in Schools in the Northern Territory

ED126683

U.S. DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

Department of Education
Darwin, Australia

Department of Education, Darwin — December, 1974

Preface

This second Progress Report on the Bilingual Education Program in the Northern Territory was compiled by officers of the Bilingual Education Section of the Northern Territory Education Division. It has been prepared mainly for the information of education personnel in the Northern Territory but may be of interest to educationists and the wider public throughout Australia and elsewhere interested in Aboriginal education in general, and bilingual education in particular.

(W. J. McGRATH)
Principal Education Adviser,
Bilingual Education

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1. Introduction

Whereas 1973 was basically an experimental year in the implementation and development of programs of bilingual education, 1974 can be regarded as one of consolidation and further development of such programs in schools in Aboriginal communities. Of necessity experimentation has continued, and will continue for a number of years yet. However, it can be stated with some justification that the basic groundwork for the implementation of bilingual programs has now been laid. One area requiring rather urgent attention, and one which will be closely examined in 1975, is the adaptation and development of curricula more relevant to the use of Aboriginal languages as the medium of instruction.

Six additional schools, to the initial five in 1973, commenced bilingual programs in 1974. Five more language groups became involved taking to ten the number of languages which are used as mediums of instruction in bilingual programs. More schools will commence bilingual programs in 1975. Preparation for this has been underway during this year, however the precise number which do begin will depend on a number of factors including the availability of school staff. Because of this, and because some schools are experimenting with the wider use of Aboriginal languages in their programs, the appendix contains reports from schools which have not officially begun bilingual education programs as well as those which have.

The various sections of this report are not arranged in any particular order and, in general, the information in each is brief to keep the report to a manageable size.

As with the first progress report the aim has been to present up-to-date information on bilingual education in the Northern Territory and, in this case, to describe the situation as it is in December, 1974.

2. Types of Bilingual Programs

With the expansion of bilingual programs during 1974, it became possible to define more closely the types of bilingual program which are evolving. There appear to be four types:

(a) programs based on initial literacy in the Aboriginal language, followed by literacy in English (where there is a practical orthography in the Aboriginal language, and where materials are available for teaching initial literacy in that language);

(b) programs based on early instruction in the Aboriginal language but with initial literacy in English (where a practical orthography in the Aboriginal language may not have been established and/or where materials are not available for teaching initial literacy in that language);

(c) revival programs (where a community has asked for an Aboriginal language no longer spoken by the children to be revived and taught in the school); and

(d) "elective" programs (where, generally in multi-lingual communities, children are given the opportunity to do work in their own language—usually the older groups).

A different approach is necessarily followed in each type of program, thus more detail is given to describe precisely how each operates. Pre-school programs which are basically oral in nature and thus similar in all schools with bilingual education will be described separately first of all.

Pre-School

Pre-schools cater for children of the 3+ and 4+ age groups. During the first year nearly all activities are conducted in the Aboriginal language. The non-Aboriginal teacher uses English in an informal way with the children to enable them to become familiar, to some extent, with its use, learning to follow simple instructions and recognizing that there is another language besides their own. During the second year a more formal type of English program is introduced where the non-Aboriginal teacher conducts short activities with small groups in the English language with the aim of teaching some basic vocabulary and structures. Again the major proportion of the activities is conducted in the Aboriginal language by Aboriginal teachers. Work is usually prepared and planned in a team approach with the non-Aboriginal teacher frequently assuming a teacher-trainer role where necessary.

Type (a)

After following a readiness program, which may have commenced in the Pre-school, children begin to learn the skills of reading and writing in their own language. The time of starting this varies with the maturity of the pupils but usually commences some time during second term. During this year the majority of other work is carried out in the Aboriginal language. A structured Oral English program is also commenced with from thirty to forty-five minutes per day being devoted to this. During the second year (6+ age group) the reading and writing program in the Aboriginal language is continued and the English program is expanded to about one hour per day. In some schools Maths is now taught in both languages. Also it has been found that some children have completed the basic primer series and are ready to commence a reading program in English. In other schools the progress has been slower and reading in English will not commence until the following year (age 7+). By that year it is anticipated that about half the program will be in English. In subsequent years the majority of the work will be in English with about an hour per day being devoted to work in the Aboriginal language.

Type (b)

During the first year after Pre-school (age 5+) the majority of the program is conducted in the Aboriginal language with from 45 minutes to one hour per day being devoted to English. Here the principle followed is that the children can best learn in their own language until they acquire a sufficient command of English. Some time in the second year, depending on the development of the pupils, a start is made on literacy in English while a number of subjects continue to be taught in the Aboriginal language. By the end of the next year (age 7+) about half the work is done in English, and in subsequent years the majority of the work will be in English with about an hour per day being devoted to work in the Aboriginal language.

Type (c)

Revival programs have not commenced as yet, but it is envisaged that these will necessarily involve *teaching the language*, probably commencing with the older children in the school.

Type (d)

One "elective" program is operating in an Aboriginal community. (It is interesting to note that one High School has commenced a course in an Aboriginal language using Aboriginal students in the school as teachers, and another is keen to commence one).

Finally, it should be mentioned that all bilingual schools make provisions for the teaching of aspects of Aboriginal culture. This is done by the Aboriginal teachers or members of the local community or both. In some cases the cultural program is carried out at the school and in others in specially designated areas away from the school, depending on the wishes of those teaching. In short, all bilingual programs could more accurately be referred to as bilingual-bicultural programs.

3. Criteria for the Establishment of Bilingual Education Programs

In the establishment of bilingual programs or the preparation for such programs there are certain criteria which need to be observed to ensure the greatest chance of success. These are:

(a) the agreement and support of the community in principle for the introduction of a bilingual program. (Where such a move is initiated by the school staff, consultation with the community to gauge its reaction is necessary before the Education Department is prepared to support and assist the development of bilingual education);

(b) the agreement and support of the community for the use of a particular Aboriginal language as a medium of instruction (particularly vital in a multi-lingual or multi-dialectical community);

(c) Aboriginal teachers or teaching assistants available to carry out instruction in the Aboriginal language;

(d) suitable non-Aboriginal teachers to form effective teaching teams with the Aboriginal teachers;

(e) a basic reading scheme in the language and supporting supplementary materials;

(f) a resident linguist, or a linguist familiar with the language who is readily available to provide advice and assistance when required; and

(g) agreement and co-operation of the school Principal and his staff. (The total school needs either to be committed to a bilingual program or at least have an open mind regarding it. A bilingual program needs to be an integral part of total school organisation and not a semi-autonomous unit within it).

It will be obvious that not all these criteria will apply to each type of bilingual program (see Section 2). There is no doubt, however, that criteria (a), (b), (c), (d) and (g) will be necessary in any type of program. Criteria (e) and (f) become essential in a program based on initial literacy in the Aboriginal language, but may not be so in a program where early instruction is in the Aboriginal language but initial literacy is in English. For the revival type of program criterion (e) may not be essential in the early stages where only oral language is taught.

4. Administration of the Program

The administrative and advisory staff of the Bilingual Education Section is as follows:

Principal Education Adviser

Senior Education Adviser, TESL

Senior Education Adviser, Pre-Primary

Senior Education Adviser, Anthropology

Senior Education Adviser, Linguistics

Education Adviser, Darwin

Education Adviser, Alice Springs

Senior Research Officer, Grade 2, (Linguist)—five positions.

The position of Senior Education Adviser, Linguistics has been vacant since July, 1974 with the occupant taking up the position of Program Chairman of the School of Australian Linguistics. It is hoped to fill the vacancy early in 1975.

The appointment of Education Adviser, Alice Springs, has been made and the appointee will take up his position in

February, 1975. The position of Education Adviser, Darwin was filled in May, 1974.

One linguist was appointed in August, 1974 (to Groote Eylandt). It is expected that another will take up a position at Yuendumu in February, 1975. Two others are expected to commence later in the first half of 1975. The fifth position is being re-advertised and it is hoped that there will be an applicant to work in Pitjanjatjara or Aranda.

The Senior Education Adviser, Anthropology has been involved more and more throughout the year with the development of education programs in "outstation" communities. It is expected that this officer will transfer from the Bilingual Education Section to a new Section for "outstation schools" from the beginning of 1975.

5. O'Grady/Hale Report—Recommendations concerning Bilingual Education in the Northern Territory

For the month of June, 1974, Dr. Geoff O'Grady and Dr. Ken Hale were engaged as consultants to the bilingual education program in the Northern Territory. Dr. O'Grady is Professor of Linguistics at the University of Victoria, British Columbia, Canada and Dr. Hale is Professor of Linguistics at the Massachusetts Institute of Technology, United States. Both men had considerable previous experience in working in Australian Aboriginal languages and are acknowledged as two of the leading authorities in Australian Linguistics.

During June they visited a number of schools where bilingual programs operate or were likely to start in the near future, the Batchelor Aboriginal Teacher Education Centre, Dhupuma and Kormilda residential colleges, the Summer Institute of Linguistics and the Darwin Community College. Bilingual schools were seen in operation and lengthy discussions were held with teachers, linguists, representatives from mission authorities and the Department of Aboriginal Affairs as well as with various officers of the Education Department. They indicated in their report:

> *"We feel that the structure of our visit was such that it enabled us to gain an overall appreciation of the bilingual program . . . we were able to gain a rather detailed picture of the linguistic and pedagogical foundation upon which the program is being built."*

The report contains a total of twenty-five recommendations. These are prefaced by the statement:

> *"Many of the ideas that have occurred to us during our visit are, in one form or another, already in effect in the existing program. We wish, however, to encourage their continuance and, where it is not yet the case, to urge that they be given formal recognition as necessary components of the bilingual education program."*

A further statement, in the Introduction, is worthy of special note:

> *"We are extremely impressed with the Northern Territory Bilingual Program—so much so that we are inclined to assert that this program constitutes one of the most exciting educational events in the modern world."*

The report was tabled in Parliament by the Minister for Education in mid-November, and the recommendations were examined in detail by the Bilingual Education Consultative Committee in the last week of November. Comments on the recommendations are contained in the report of that Consultative Committee meeting.

6. Involvement of Linguists

The dependence on linguists for the successful development of bilingual programs was again highlighted in 1974. In general, schools in which bilingual education showed most advancement were those which could call on the services of a linguist. The Department of Education recognises its debt to the number of linguists working for church missions and the Summer Institute of Linguistics for the considerable assistance given particularly in the following ways:

(a) preparation of structured reading schemes and other materials in the Aboriginal language;

(b) preparation of Aboriginal teachers to use the above materials;

(c) organisation of classes in Aboriginal languages for non-Aboriginal teachers;

(d) editing stories to be printed in the Aboriginal language; and

(e) providing linguistic advice to school personnel and advisory staff.

In general most non-Government linguists see their involvement in bilingual programs becoming less and less with the finalisation of a structured reading program and related materials. This will leave schools with the problem of producing materials in other areas—supplementary stories, social studies, natural science and so on. It is hoped that Aboriginal linguists or literacy workers being trained by the school for Australian Linguistics (see Section 7) will be able to fill the vacuum.

The Government linguists will continue to be deeply involved in local bilingual programs, but in time it is hoped that they can work their way out of a job in a particular area by training Aboriginal people to take their places.

7. The School of Australian Linguistics

The Progress Report for 1973 included a section on *The Proposed College of Australian Linguistics*. During 1974 the School of Australian Linguistics was duly established as a part of the Darwin Community College. As mentioned in the previous report the main function of the School is to train Aboriginal people as linguists, and thus to provide much needed support to bilingual education programs.

In the latter part of 1974 a six weeks course was run for eight Aboriginal students. In 1975 the School plans to run four short courses of eight to ten weeks each for an expanded number of students.

Close liaison is maintained between the School of Australian Linguistics and the Bilingual Education Section of the Department of Education. Regular liaison throughout the year is further strengthened by Departmental representation on the Advisory Council to the School. Members of the Advisory Council are:

Mr. W. J. McGrath (Department of Education, Darwin)—Chairman

Dr. C. D. Metcalfe (Program Chairman, School of Australian Linguistics, Darwin)

Dr. P. Ucko (Australian Institute for Aboriginal Studies, Canberra)

Prof. R. Dixon (Australian Institute for Aboriginal Studies, Canberra)

Mr. D. Glasgow (Summer Institute of Linguistics, Darwin)

Ms. A. Campbell (Department of Aboriginal Affairs)

Mr. W. Fejo (National Aborigines Consultative Committee)

Representative of the students of the School of Australian Linguistics.

8. Inservice Courses Planned for 1975

For 1975 it has been planned to conduct a number of inservice courses, conferences and workshops in the first half of the year. In addition, the advisory staff will conduct numbers of short workshops in schools which express a need for these throughout the year. The courses planned for 1975 are:

3-7 March
Teaching English as a Second Language
(For teachers in Aboriginal schools in the Alice Springs region. To provide theoretical and practical knowledge for teaching English to Aboriginal children).

Venue—Alice Springs

17-21 March
Teaching English as a Second Language
(For teachers in Aboriginal schools in the Top End. To provide theoretical and practical knowledge for teaching English to Aboriginal children).

Venue—Batchelor

24-25 March
Bilingual Education in Aboriginal Communities
(A conference for Principals of schools in Aboriginal communities, Principal Education Advisers, Pre-School Officers and Curriculum Specialists).

Venue—Batchelor

1-11 April
Pre-School Workshop
(To prepare teaching notes for Aboriginal pre-school teachers).

Venue—Darwin

5-9 May
Child Development 0-6 Years and its Relevance to the Pre-School
(For Aboriginal Teaching Officers and Teaching Assistants).

Venue—Batchelor

24-26 June
Outstation Schools Conference
(For outstation teachers, visiting teachers and Principals of schools where there are outstations).

Venue—Batchelor

30 June-1 July
Outstation Schools Conference
(For Heads of Branches and Principal Education Advisers).

Venue—Darwin

9. Publications on Aspects of Bilingual Education Supplied to Schools

All schools in Aboriginal communities have been supplied with copies of the following publications which deal in some way with aspects of bilingual education.

Bilingual Education in Schools in Aboriginal Communities in the Northern Territory—Watts, McGrath, Tandy. Dept. of Education. March 1973.

Progress Report on the Bilingual Education Program in Schools in the Northern Territory—Dept. of Education, Darwin. December, 1973.

Recommendations Concerning Bilingual Education in the Northern Territory—O'Grady and Hale. Dept. of Education, Darwin. 1st July, 1974.

Handbook for Teachers in Bilingual Schools—Dept. of Education, Darwin. December, 1973. (Out of print. Will be revised and reprinted early in 1975).

Report on Meeting of Bilingual Education Consultative Committee, 13-17 August, 1973. Dept. of Education, Darwin.

A Manual of Literacy for Preliterate Peoples—Sarah G. Gudschinsky. S.I.L., Ukarumpa, Papua New Guinea, 1973.

Readings in Bilingual Education. (A series of 38 duplicated readings on matters relating to Bilingual education).

Oral English Syllabus 1974—Dept. of Education, Darwin. (Being reprinted. This contains units of Oral English for the first year program).

A Bridge Course in Practical Phonetics—M. Boase. Dept. of Education, Darwin, 1974.

Other booklets in the process of being published, and which will be sent to schools when available are:

1974 Progress Report on the Bilingual Education Program in the Northern Territory.

Report on Second Meeting of the Bilingual Education Consultative Committee, 18-22 March, 1974.

10. Bilingual Education Consultative Committee

The Bilingual Education Consultative Committee met twice in 1974. The first meeting was held in Alice Springs from 18-22 March, and the second in Darwin from 27-29 November.

Early in 1974 Dr. Maria Brandl took up a position in the Department of Education, and vacated her position on the Consultative Committee. This was subsequently filled by Dr. Nicolas Peterson, a Research Fellow at the Australian National University.

At its November meeting the Committee decided to increase its membership by one to include a representative from the National Aborigines Consultative Committee. It was also decided to invite a representative from the Education Departments of Queensland, South Australia and Western Australia to future meetings as observers, since these states have embarked on programs of bilingual education.

As the basic groundwork had been laid for bilingual education in the Northern Territory, it was decided that future meetings should be held once a year.

Reports of the meetings of the Consultative Committee are being published and will be made available to interested individuals and organisations.

11. Visit to the United States and Canada by the Principal Education Adviser, Bilingual Education

Sponsored by the Department of Education, the Principal Education Adviser, Bilingual Education visited Canada and the United States for six weeks in September and October to study recent developments in bilingual education. The visit enables the development of bilingual education in the Northern Territory to be put into a more international perspective. The examination of programs, and the discussions with teachers and other personnel involved directly or indirectly with bilingual education enabled a general assessment of the approach being followed in the Northern Territory. The general conclusion reached was that the achievements in such short time in the Northern Territory compare quite favourably with what was being achieved in bilingual programs in North America.

A detailed report on the visit has been prepared and is available to interested individuals.

12. South Pacific Commission Bilingual Education Conference 5-13 December, 1974

Our delegate to the conference held in American Samoa was the Senior Education Adviser in Anthropology. Other participants came from American Samoa, British Solomon Islands, Fiji, Guam, Nive, Papua New Guinea, American Trust Territories of the Pacific Islands, Western Samoa and New Zealand. Consultants came from Canada, New Zealand and the United States of America. Insights made into bilingual education at the conference are important. Common difficulties are shared throughout the region, despite the diversity of local issues and problems. Schools and education systems on the Pacific derive from or are modelled on those of the western metropolitan nations as are our Aboriginal schools. The conference recommended emphasising of indigenous resources, cultural and human, in developing bilingual/bicultural programs. It recognised that changes in these education systems, including bilingual programs, are clearly a political issue, both on the local and national levels. It also urged the acknowledgement of the responsibility of educators to preserve the unique human achievements of oral traditions.

A report on the conference will be issued in 1975 by the South Pacific Commission and available to interested people through the Department of Education.

13. Film on Bilingual Education

In their report (see Section 5) O'Grady and Hale recommend:

> *"That the Department of Education arrange for the production of one or more feature-length films depicting the Bilingual Education Program in operation."*

Towards the end of October, 1974, Ministerial approval was given for funds to be provided for the production of the film by Film Australia.

The basic aim of the film is to show the public what bilingual education is all about—what is meant by bilingual education and how it works. Ideally, it is hoped that the film will also communicate some of the values and special qualities of the Aboriginal cultural and linguistic heritage.

At the time this report was prepared the final script had not been written, but the producer and director of the film had visited bilingual schools in the Northern Territory as a preparatory step for scripting. It is anticipated that the actual filming will commence in late March or early April, 1975.

The film will be between 20 and 30 minutes duration and will concentrate on one or two bilingual schools. It will portray the involvement of both Aboriginal and non-Aboriginal teachers, the resident linguist and advisory staff. It will also refer to the work of the Aboriginal teacher education centre at Batchelor, the Summer School of Linguistics and the School of Australian Linguistics. It is also hoped that the film will indicate clearly that: "This is the stage the program has reached. What will happen in the future?"

In general, the film should provide valuable assistance on

- introducing bilingual programs to other schools, both in the Northern Territory and in other states;

- recruiting staff for Northern Territory schools;
- orientating new staff appointed to the Northern Territory;
- public relations, including informing the Australian public of positive action being taken on the education of Aboriginals; and
- acquainting personnel in overseas bilingual programs with the nature of the Australian experience.

14. Reports from Schools on Programs incorporating Aboriginal languages

Towards the end of 1974, schools in Aboriginal communities were asked to compile a report on the part played by the Aboriginal language in the school program. The reports were compiled under the following headings:

A. THE PROGRAM AS IT OPERATES

1. Classes involved, the number of children in each, the teachers, the language used. (Include senior classes in the school who have literacy classes in their own language).

2. **The Type of Program.** (e.g. initial literacy in an Aboriginal language, or an oral program in the Aboriginal language which will be followed by initial literacy in English, or a literacy program for senior pupils only). Briefly describe:

(a) the role of the Aboriginal teacher

(b) the role of the non-Aboriginal teacher

(c) the role of other people involved

3. **Teaching English.** A brief description of what is done, oral English, Reading, etc.

4. **Preparation for the Coming Year.** What is planned for 1975? (e.g. expansion of literacy program for senior pupils, initial introduction of a program in Infants I, etc).

5. **Cultural Activities.** Briefly outline what is done, and who is involved, time allocated, and so on.

B. STAFF DEVELOPMENT

1. Literacy classes for Aboriginal teachers. Indicate whether the Aboriginal staff is literate in the Aboriginal language used in the school.

2. Literacy classes for non-Aboriginal teachers.

3. Numbers of Aboriginal teachers with training, and numbers in training.

4. The type of assistance/training given to Aboriginal teachers by non-Aboriginal staff.

5. The type of assistance/training given to non-Aboriginal teachers by Aboriginal staff.

6. Areas of need for further staff development and/or training.

C. MATERIAL

1. Indicate who are involved in materials production. (Include classroom teaching aids, etc., in the local language, as well as primers, workbooks, supplementary readers, stories).

2. A list of the materials produced locally and in use in the school.

3. A list of the materials printed by the Department for use in the school.

4. A list of materials in the process of being produced.

5. A brief indication of the type of materials to be produced in the next twelve months.

D. COMMUNITY INVOLVEMENT

Mention could be made of participation in school activities, school council, general awareness among the people of what is happening at school.

E. PROBLEMS ENCOUNTERED

F. SUMMARY OF HIGHLIGHTS

G. A GENERAL ASSESSMENT OF THE PROGRAM

H. OTHER COMMENTS

If any.

A condensed version of reports from schools where the use of the Aboriginal language plays a significant role in the school program is contained in the Appendix to this report.

15. Creole Programs

Following discussions with the respective communities to ascertain their wishes on the matter, experimental programs using Creole (Pidgin English) as a language of instruction will be commenced at the Roper River and Bamyili Schools with the pre-school classes in 1975.

Expert advice was given to the Department of Education to assist in arriving at this decision by two linguists who have spent considerable time in studying the use of Creole in these communities. They are Dr. Margaret Sharpe who is recognized as one of the leading figures in the study of the Creole used at Roper River, and Mr. John Sandefur, a member of the Summer Institute of Linguistics.

These programs, being experimental in nature,will be reviewed at the end of 1975 and the reaction of the respective communities will be reassessed before a decision whether or not to continue with the programs is made.

16. Research and Evaluation

The Research Branch of the Department of Education in Canberra has produced a research proposal for the evaluation of bilingual education. The proposal contains a detailed rationale and a comprehensive data collection instrument for the purpose of obtaining as much base-line data as possible from both schools following a bilingual program and those which are not. It is anticipated that the collection of the relevant data will commence early in 1975.

Arrangements have been completed for a research study into the learning contexts of Aboriginal children to commence early in 1975. This study will continue over a period of about eighteen months and it is anticipated that the findings of this study will form a basis for the development of curricula in the early years of schooling where the Aboriginal language is the main medium of instruction.

17. Materials in Aboriginal Languages

Since September 1973 a considerable amount of material for school use has been published by the Education Department in different Aboriginal languages. In all 152 items have been published in eight different languages. The breakdown is:

Aranda. Seven general stories.

Anindilyaugwa. Three small booklets.

Burarra. Three, including a complete primer series in one book of 131 pages, and a teachers guide to the primer of 262 pages.

Gumatj. Thirty-two, including a workbook, supplementary readers and general stories.

Gupapuyngu. Nine, including a supplementary reader and general stories.

Maung. Sixty-six, including primers, supplementary readers and general stories. Many of these are supplementary readers containing as few as ten pages.

Nunggubuyu. Two small booklets.

Pintupi. Thirty, including primers, supplementary readers, teachers' guides and general stories.

In addition the Institute for Aboriginal Development in Alice Springs has produced two booklets in *Pitjantjatjara* for use at Areyonga School.

As well as all these materials considerably more have been produced locally in a duplicated form and are being tried out before they are sent for publishing. Also there are many charts, caption books, games, activity materials and picture books produced by the various teaching teams in the local languages.

It is anticipated that the number of items to be published by the Department of Education in the next twelve months will be considerably more than those printed in the last fifteen months.

18. Teaching English as a Second Language

One point sometimes lost sight of in discussions on bilingual education is the importance of teaching English as *a second language*. In Northern Territory schools where a large proportion of the staff is recruited from the various states, many teachers have had little training or experience in the theory or methodology of teaching English as a second language.

To remedy this situation the Senior Education Adviser (TESL) and the Education Adviser (Darwin) conducted a number of workshops at schools in various parts of the Northern Territory. These will continue in schools which request them in 1975. In addition two week-long courses will be held early in 1975 for teachers of English in Aboriginal schools. One will be held in Alice Springs for teachers in that region and another at Batchelor for Top End teachers. These two courses will provide theoretical and practical information for teaching English to Aboriginal children.

The Senior Adviser (TESL) has produced a revised first year course in Oral English which was used in schools in Aboriginal communities during 1974. This is designed for six year old children. The revised second year course is now ready for publication and it is anticipated that the third year course will be ready during 1975.

Also "A Bridge Course in Practical Phonetics" has been published. This course provides suggestions and teaching strategies to assist pupils in producing English speech sounds, and as such it forms one aspect of bridging material from the vernacular to English.

19. Outstation Schools

There were eight outstation schools operating in 1974, in the following areas: Maningrida—4, Oenpelli—1, Papunya—1, and Yirrkala—2. Requests have been submitted for the commencement of a substantially greater number in 1975. (Outstations are generally formed by small groups of Aboriginals who, for various reasons, have decided to move away from centralised settlements).

Outstation schools are *de facto* bilingual schools since all groups so far contacted have requested the use of their language and English in their education program.

All such schools are staffed by Aboriginals chosen by the community, and are usually assisted by one or more non-Aboriginal teachers. The non-Aboriginal involvement varies from permanent at four schools and on a visiting basis in the others.

Problems associated with establishing outstation schools include:

—recruiting suitable and interested non-Aboriginal staff;

—maintaining established education standards;

—minimally trained or untrained Aboriginal teachers; and

—accommodation and transfer for non-Aboriginal teachers.

Advantages which have already emerged include:

—strong community interest and involvement;

—opportunity for a real exchange of opinion on education between Aboriginals and non-Aboriginals;

—insights into developing relevant programs for Aboriginals in all schools; and

—commitment of Aboriginal teachers.

20. Some Problems Encountered

Some of the problems listed in the Progress Report for 1973 have been overcome, some still remain, while others have emerged during 1974.

(a) **Retention of Aboriginal Staff**. On the whole this is a problem which has largely been overcome. The majority of Aboriginal staff associated with bilingual classes appear to have identified well with the program and there has been little turnover. A short term problem which has emerged is associated with a growing interest in training courses by untrained or partially trained Aboriginal teachers. A number who work with bilingual classes have applied to attend training courses. Perhaps this should be regarded as a highlight, but the problem of their temporary replacement while training has arisen.

(b) **Retention of non-Aboriginal Staff**. This problem remains, but there is a growing core of non-Aboriginal teachers who are developing a great degree of expertise in bilingual education. Nevertheless, it would be unrealistic to assume that many schools in Aboriginal communities will acquire staff prepared to spend a considerable proportion of their teaching careers living in isolated areas.

(c) **Development of Materials and Literature Production**. While there has been a considerable build up of material in Aboriginal languages during 1974, there is still a long way to go before each school has its complete needs satisfied.

(d) **Obtaining Linguists.** The result of an Australia-wide advertisement for linguists has resulted in the offering of positions to four people. There were a considerable number of applications but suitably qualified people were hard to find.

(e) **Replacing the Senior Education Adviser, Linguistics.** Since the resignation of the former occupant of this position to take the position of program Chairman of the School of Australian Linguistics at the end of June, 1974 it has not been possible to find a suitable replacement. It appears that teachers with qualifications in linguistics are difficult to find.

(f) **Providing Training for Aboriginal Teachers.** As many as forty Aboriginal people attend training courses for teaching assistants and/or teachers at the Vocational Training Centre at Batchelor (60 miles from Darwin) each year. However there is a significant number who cannot attend residential courses for a number of reasons, including: family commitments, reluctance of parents to agree to daughters (in particular) leaving home and community responsibilities and

commitments. In the main the people affected are the more mature ones whose services are so valuable to the school. Numbers of localised inservice courses have been provided to cater for these people but what is really required is a system by which training can be carried out on site. There are obviously numbers of organisational problems which occur at the local, school level. Usually these problems are peculiar to the particular school and are not listed here.

21. Some Highlights of the Program

Some of the highlights listed in the 1973 Progress Report continue to be in evidence particularly the continued professional development of the Aboriginal teachers, the growing interest of the community, ease of adjustment to school and the production of materials in the local communities. Some more are worthy of mention here.

(a) **Growing Expertise of Aboriginal Writers.** In a number of centres, there have emerged some very competent writers in Aboriginal languages. An increasing number of Aboriginal people are seeking to be literate in their own tongue, and many of these are contributing to the growing volume of material in Aboriginal languages.

(b) **Competence in Reading Skills.** There appears to be mounting evidence that children learning to read initially in their own language are acquiring the basic skills of reading far more quickly than did children who were required to learn to read first of all in English. Most of this evidence is rather impressionistic at this stage but it is hoped to provide more objective evidence during 1975.

(c) **Transfer of Reading Skills to English.** One small group of children commenced an English reading program in July after completing the basic course in their own language. These children have experienced very few problems in the transfer to reading in English. Their teacher has indicated that they are reading English with a higher degree of competence than children who are completing their third year of school following a total English program. While it is not possible to judge the success of the program on a small group of children, it does seem to indicate that the bilingual program may produce pupils who can read more competently in English.

22. Conclusion

There has been rapid expansion in the use of Aboriginal languages and in preparation for the use of Aboriginal languages in schools throughout the Northern Territory during 1974. More and more Aboriginal communities are becoming aware that their language can become an important vehicle of instruction in their school if they so desire it. More and more teachers are becoming aware of the principles of bilingual education and the promise it has for raising the standard of education in schools in Aboriginal communities. There still remain small pockets of resistance and a few individuals who appear to be opposed to the principle of bilingual education, not only teachers but also non-Aboriginal personnel living in Aboriginal communities. Experience has shown that most of this resistance comes from a lack of understanding of what bilingual education really implies, and once the concept if

explained much of the resistance appears to dissipate. There appears to be a widespread desire among the Aboriginal people for the recognition and use of their language in the school. The major problem in this regard appears to occur in multi-lingual communities. Plans are in hand, however, to provide opportunities in schools for the use of the major languages in these communities. Such programs which develop may not be full scale bilingual programs but they will give recognition to the role of the Aboriginal languages in the school.

While it is rather difficult to predict what the future holds for bilingual education, it would appear that this form of education is now firmly established in the Northern Territory and will only go from strength to strength.

Appendix

Reports from schools on programs incorporating Aboriginal languages

1. Angurugu School
2. Areyonga School
3. Bamyili School
4. Docker River School
5. Garden Point School
6. Gordon Sweeney School, Maningrida
7. Goulburn Island School
8. Hooker Creek School
9. Lake Evella School
10. Milingimbi School
11. Numbulwar School
12. Oenpelli School
13. Gumadirr School (Oenpelli Outstation)
14. Port Keats School
15. Shepherdson College, Elcho Island
16. Snake Bay School
17. St. Therese's School, Bathurst Island
18. Yayayi School
19. Yirrkala School
20. Yuendumu School

1. Angurugu School

A. THE PROGRAM AS IT OPERATES

1. The vernacular language used at Angurugu is Anindilyaugwa. A bilingual program began here in 1973. The classes involved are:

Section	Enrolment	Teachers: Aboriginal	Teachers: Non-Aboriginal
Pre-School	50	2	1
Infants 1	20	1	1
Infants 2	16	1	1
Primary 1 (Gd 3/4)	25	*1	1
Post Primary	22	–	**2

* An Aboriginal assistant has only recently been available for this class. Vernacular reading and writing was taught by the linguist until she went on leave. Two classes a week will shortly resume with an Aboriginal teacher, observed by the new assistant.

** Mission staff have taken Post Primary grades 1, 2 and 3 for regular lessons, helped by assistants as available, for short periods of time. They have been divided into two groups and use the adult literacy materials of one pre-reader and three adult primers. These are currently undergoing revision and will be reformed into thirty small booklets.

2. **The type of program**

In the Pre-School the program is *oral*. Children receive instruction in the vernacular, listen to stories and picture talks, sing songs and play listening games. They listen to tapes, and there is some development of pre-reading skills, such as recognising big/little same/different and sorting.

The Infants 1 & 2 classes have a structured program of pre-reading and writing and phonics followed by reading and writing, for *initial* literacy.

Students in Primary 1 and Post Primary 1, 2 and 3 already read in English. They transfer these skills and through graded lessons develop fluency in Anindilyaugwa.

Teachers

(a) The Aboriginal teacher is responsible for as much vernacular instruction as possible, especially reading and writing.

(b) The non-Aboriginal teacher is responsible for all programming and organisation as well as directing of all work and the teaching of Oral English.

(c) Others involved: Two linguists are working on materials such as primers and readers. They are available for consultation. The community librarian has also done much towards preparing materials.

3. **Teaching English**

Oral English is being taught according to the 'Oral English Syllabus 1974' published by the Department of Education, Northern Territory. Some Infants 2 children are making the change into reading English (1 hour each week).

4. **Preparation for 1975**

In 1975 the program will extend into Infants 3, as the children are promoted through the school.

The shortage of materials which has slowed the program should be partly overcome by daily afternoon workshops for those directly involved in the program.

5. **Cultural Activities**

Cultural activities are limited because of lack of interest in the community and continuing unreliability of assistants. Some senior people come into the classroom for storytelling, and opportunities to observe ceremonial life have been taken as available, but art and music tend to follow European trends. Traditional art and music are not child oriented. In the community the child is an observer of song, dance and art form based on tribal history, mythology and

family patterns. He will learn what is right for him, according to custom, at the right time. Traditional song and dance would be out of context in the school situation, and usually only certain dances can be performed by certain children.

Local art materials (bark and ochre) could be used but not for traditional patterns which belong to certain groups. Bush walks with mothers have been planned, as an opportunity to learn about bush food and their names.

B. STAFF DEVELOPMENT

1. Literacy Classes for Aboriginal Teachers

All adults have the opportunity to attend literacy classes. Two of those involved in the program are able to read the vernacular and are improving their ability to write it. The others are learning.

2. Literacy Classes for Non-Aboriginal Teachers

All general and school staff can attend language classes and are encouraged to do so. Notes and tapes are available for reference and listening. A series of lectures on Contrastive Linguistics was held in October by the linguist. Other lectures on topics such as traditional life have been given from time to time.

3. Aboriginal Teachers-Training

One two-year trained teaching officer and one one-year trained pre-school teacher from the community are not now working in the school, which is disappointing. Four untrained assistants are working directly with the program. The recently commenced workshops are a training period as well as preparation time.

4. Assistance and Training for Aboriginal Staff

The non-Aboriginal supports the Aboriginal as much as possible helping with preparation of materials and conduct of the class as well as explaining the aims of a lesson and solving problems that arise.

5. Assistance and Training for non-Aboriginal Staff

The Aboriginal assistant supports the non-Aboriginal, explaining, as required, so that the children understand her. How much this is done depends on the ability of the non-Aboriginal to encourage initiative.

6. Areas of Needs for Staff Development and/or Training

More Aboriginals need to offer for training to become teaching officers with the Department.

C. MATERIALS

1. Production of Materials

Production of materials is only just ahead of basic needs. Non-Aboriginals have produced aids, flash cards, duplicated work sheets and charts. Use has been made of polaroid film to illustrate booklets with local interest. Assistance has also been given by external staff, who have duplicated and stapled books, hand printed charts and booklets and prepared illustrations.

2. Materials Produced Locally and Used in the School

Primers, readers, supplementary readers and story books have all been prepared locally. Infant 1 class used twenty five Instant Readers. Infants 2 has twelve story readers and five units of the primer series which consists of twenty little booklets. The adult materials are currently being revised and will be presented in thirty small primers. 1-12 are complete.

3. Materials Produced by the Department

One story reader has been printed but is already out of date due to necessary alterations in the phonemic alphabet. Two primers are with the printer. Copies of books in the Maung language have been received for reference and sharing of ideas.

4. Materials in the Process of Production

Revision of materials is an ongoing concern as no pilot program was run to test the material. Literate people are being encouraged to write stories to be put into reader form. Adult material is being revised—Primer 12-30. A 'Breakthrough to Literacy' kit is being prepared for vernacular reading and writing.

5. Materials Planned for 1975 Production

100 more booklets will be produced to complete the Infant primer series. Anindilyaugwa captions are to be added to PM readers*. Teachers' Manuals will be produced to accompany both the adult and

* the PM series of readers are published by Kea Press Ltd., Wellington New Zealand.

infant series. It is anticipated that as people become more confident they will write suitable stories to be incorporated in the program.

D. COMMUNITY INVOLVEMENT

There is little interest of an ongoing nature shown in the program by those outside the school situation. Several people have been employed as informants, illustrators etc., but only for short periods. The Community Council has been involved in decision making as much as possible but interest has not extended much beyond wanting to know why the school wanted to do certain things. Mothers interviewed recently expressed much satisfaction that their children were learning in their own language but were adamant that they must learn English too. The community accepts what the school is doing as good but don't involve themselves.

E. PROBLEMS

a) Lack of a primer typewriter has delayed production of materials;

b) Changes in both non-Aboriginal and Aboriginal staff have prevented the program from progressing as well as it might have;

c) Absenteeism also slows down the progress that is able to be made. Irregular attenders hold back the regular attenders;

d) Teachers are more aware that traditional teaching methods need to be adapted or omitted. More study of the cultural environment is needed;

e) Aboriginal teaching assistants need training so that they can effectively assume responsibility for the vernacular side of the program;

f) Ideally, the program should have been introduced only after teaching materials had been tested with a pilot group. Materials are being written and produced only a little ahead of the program; and

g) Linguistic difficulties are outlined on Pages 11 and 12 of the booklets "Bilingual Education Program at Angurugu, Groote Eylandt, 1974" (available from Angurugu School).

F. HIGHLIGHTS

Post primary 'slow learners' have managed to reach and maintain a standard of performance equivalent to their 'brighter' peers. The program has received impetus from the recent appointment of Miss Velma Leeding, a linguist, to Groote Eylandt and from the recently arranged daily workshops which are benefitting all involved.

G. GENERAL ASSESSMENT

The program has suffered both major and minor setbacks, but those involved continue to be enthusiastic.

H. OTHER COMMENTS

A booklet "Bilingual Education Program at Angurugu Groote Eylandt, 1974" has been prepared for people who write to the school requesting information.

2. Areyonga School

A. THE PROGRAM AS IT OPERATES

A bilingual program began here in 1973.

1.

Class	Enrolment	Teachers Non-Aboriginal	Teachers Aboriginal	Language Used
Pre-school	22	1	2	Pitjantjara
Infants 1	6–8	1	1	"
Infants 2 & 3	14	1	1	"
Intermediate (one class)	13	1	1	Pitjantjara English
Senior (one class)	16	1	–	English
Post Primary		1	–	English

2. **The type of program**

The program for the pre-school is an oral one in the Aboriginal language, Pitjantjara. The English sounds which are not used in Pitjantjara are introduced to the children. The non-Aboriginal teacher uses English during the day. It is hoped that the children become familiar with their sounds before they complete their two years of pre-school.

In the first year of primary school a program of literacy in the vernacular is commenced. It is then expected at some time in the following two years to initiate an English literacy program.

Some children who spent about a year on a vernacular literacy program commenced an English literacy program at the start of second term this year. They are using a phonetic word attack approach and are progressing well.

The intermediate class has one hour per day devoted to vernacular oracy and literacy skills. The program is taken by an Aboriginal teacher.

Unfortunately, it has been impossible to continue the program commenced last year with the senior class.

(a) **The Role of the Aboriginal Teacher**

The role of the Aboriginal teacher changes according to where he is placed in the school.

For the pre-school and approximately the first three years of primary school his main role is to operate a successful and effective class unit independently. In the upper grades his role is to run an extended oracy and literacy program.

(b) **The Role of the Non-Aboriginal Teacher**

It is the non-Aboriginal teacher's role to teach the sections of the program which are to be taken in English.

3. **Teaching English**

In the pre-school English sounds not used in Pitjantjara are introduced. Common vocabulary items and general commands are taught.

Infants 1 has thirty minutes of formal oral English each day.

Infants 2 and 3 also have thirty minutes of formal oral English daily. One hour each week is given to short units in English oral composition, speech rhymes, songs, stories, drama, and general conversation.

In the Intermediate classes formal oral English continues and some lessons are taught in English. Literacy in English is commenced.

In senior classes all lessons are taken in English and oral English lessons are extended together with reading and writing in English.

4. **Preparation for the coming year**

It is expected that the following ideas can be implemented in 1975:

- an expansion of the literacy program to include senior children,
- a program for interested adults,
- an extension of the literacy team to include interested adults, and older children,
- production of original stories illustrated by the authors or by a series of photographs,
- inclusion of pre-school children at *inma*. (This is the name given to the time when children are taught traditional singing and dancing), and,
- extension of Aboriginal cultural activities into the school.

5. **Cultural activities**

Inma.

Traditional singing and dancing is taught by certain old women to all the girls. This activity takes one school afternoon per week. It is usually held in the village area. This has proved very successful as often an audience gathers and adds reality to the activity.

Sometimes *inma* is not held. This may happen because of adverse weather or absence of an important person. Classes remain at school if an *inma* is not held. The Pitjantjara people are still very tribally oriented and much of their culture is still passed on in the usual manner. Activities of traditional or cultural importance are relatively common.

At *Kulpitjara* time or "The Festival of Music" held at Areyonga each year there is one night given to traditional songs and dances. Most visitors help to supply the entertainment on that night. *Inma* during the second term is in preparation for the festival.

B. STAFF DEVELOPMENT

1. Literacy Classes for Aboriginal Teachers

Two of the Aboriginal staff are competent in the vernacular. Three others are at various stages of development. Classes for literacy in the vernacular are taken by one of the non-Aboriginal teachers. One hour per week of formal activity is taken.

In third term a new program for several of the school auxiliary staff and some interested adults will be started as a pilot scheme for an adult education program.

2. Literacy classes for Non-Aboriginal Teachers

There are five non-Aboriginal staff members at the school. Two have done an intensive Pitjantjara language course. The other three staff members are interested in doing a language course and are constantly trying to learn in the real life situation. A course at Areyonga may develop in third term, 1974.

3. Numbers of Aboriginal Teachers with Training and the Number in Training

No Aboriginal teachers on the staff have had any formal training. There are two men doing the first year teaching officers' course this year. They will return to the school for the 1975 school year. The second formal year of their course will be 1976.

Two men have decided to attend their first year of training in 1975.

4. The Type of Assistance/Training Given to Aboriginal Teachers by Non-Aboriginal Staff

- Literacy classes in the vernacular are taken,
- one hour per week is used to discuss teaching aims and methods,
- thirty minutes each week is spent on drawing techniques in an attempt to develop the teacher's ability to illustrate books and other materials for the classroom,
- English speaking and literacy is attempted individually when a need presents itself,
- assistance is given to produce finger plays, songs and rhymes in the vernacular,
- assistance is given to the Aboriginal teachers to encourage them to produce story books. Series of photographs have been used effectively to stimulate the writing of books suitable for reading to the children,
- assistance has been given to encourage the production of supplementary readers using a limited phonic constructed vocabulary,
- lesson types are developed and then a series of lessons are developed and put on to cards to be used during the lesson, and
- whenever a need is obvious some means of meeting that need is found.

5. The Type of Assistance/Training Given to Non-Aboriginal Teachers by Aboriginal Staff.

Incidental assistance is given to non-Aboriginal staff by the Aboriginal staff. The amount of assistance depends on the personal relationships developed between the people involved.

6. Areas of Need for Further Staff Development and/or Training.

- formal teacher training for Aboriginal school staff must continue if the bilingual approach is not to stagnate,
- for the upper classes there should be an Aboriginal teacher who can take an oracy and literacy program,
- Aboriginal teachers should be encouraged to run adult literacy courses. This is an area that needs immediate and concentrated action,
- some attempt should be made to improve the mathematical understanding of the Aboriginal teachers,
- any of the Aboriginal teachers with special talents e.g. playing an instrument or drawing, should be encouraged to improve this skill,
- teachers at bilingual schools should be given the opportunity to speak with teachers in similar situations,
- there should be more contact between schools in the same language group. Exchange of ideas, materials, etc., should be regular,
- Aboriginal staff should be trained in the use of school equipment and then encouraged to use them, and
- the literacy team should be extended to any interested literate adult.

C. MATERIALS

1. Indicate Who is Involved in Material Production

A total of four non-Aboriginal and up to five Aboriginal teachers are involved in the production of materials. It is hoped to involve some more adults and older children in this work.

2. A List of the Materials Produced Locally and in use in the School

Books in the vernacular include:

- stories illustrated by the author,
- stories to accompany a series of photographs,
- supplementary books for the reading scheme,
- picture books in English where the Pitjantjara has been included,
- weather charts,
- 'What I Can Do' chart,
- photographs for use as pictures talks, oral composition etc. in both languages,
- two phonic books in English for the initial introduction of the new English sounds,
- phonic lesson cards. A series of lessons to develop oral discrimination. There are two series, one for first year and one for second year. (incomplete).
- a series of auditory discrimination games in the vernacular,
- a series of finger plays, songs and rhymes,
- a series of physical education games, and
- material for the reading program includes:

The "look and say" method which is used in the initial stages to develop a sight vocabulary; three readers, flash cards, word matching games, word picture matching sets, letter-letter matching sets, word bingo and lotto games. A phonic word attack method is followed after a sight vocabulary is established. For this we have a set of aids similar in type to those used in preparing a sight vocabulary.

Parallel to phonic teaching the "look and say" method is used to teach action words so that stories can be read. For this we have made:

Word picture cards, flash cards, word bingo games, sentence construction kits and workbooks.

3. A List of Materials Printed by the Department for use in the School

Production by the Department of materials for use in the school has been very small. They do however supply a number of useful materials. Most of the schools in this language group are in other states, South Australia and Western Australia, and most of the materials have also been produced and printed by the respective state departments of education.

The Areyonga School will soon have a number of materials to submit for printing and it is hoped that these materials, if printed, will be made available to the Pitjantjara schools in other states.

4. A list of Materials in the Process of Being Produced

- a song book is being printed by the Institute for Aboriginal Development in Alice Springs,
- a book of rhymes and pictures to colour is also being published,
- more books in the supplementary reading scheme. These will be submitted to Government Printer when the set is complete,
- phonic lesson cards,
- new and improved oral discrimination games, physical education games extension,
- the material used in the reading schemes. At present these are only made as they are required for the program,
- completion of a series of drawings suitable for rubber stamps. These would be in constant use if they were made available and are suitable for use in almost all Aboriginal schools,
- picture books of a fair standard suitable for reading to a class. These books are suitable for printing and could be printed in any Aboriginal language. The pictures illustrating the book are a series of excellent photographs taken locally. The books in Pitjantjara and English will be submitted for printing when they are completed,
- an increase in the variety of English picture books used for translation. The Pitjantjara is typed and included in the book,

• a series of activity pictures is being collected and a suggestion card is being made for each picture,

• materials suitable for adult literacy in the vernacular program are being produced, and

• more books in the series in English for the introduction of new English sounds are planned.

5. **A Brief Indication of Probable Direction of Materials to be Produced in The Next Twelve Months.**

For materials to be extended and continued next year there would have to be stability of school staff involved in the production.

The materials produced this year would set the pace for next year. There could be:

• an increase in materials for the reading schemes.

vernacular for children

English for children

vernacular for adults

• an improvement in classroom aids other than literacy,

• continued production of reading books in the vernacular with an extension into books of fact and how to do it books, and

• wider use of materials, either directly from the Aboriginal culture or modified for school use.

D. COMMUNITY INVOLVEMENT

The people at Areyonga are aware of what is happening in the school because:

• there is a large local staff employed at the school,

• most of the Aboriginal teachers are deeply involved in their work and are able to inform the community of the school's activities because they know why they do their work,

• adults feel free and are encouraged and do come into the school. They often join in song and dance time with the Pre-school and Infants groups. This time is often held outside and any adults in the area will come and join the group,

• most people, including the Council members, are involved in the running of the "Festival of Music" held annually at Areyonga, and

• at a meeting held with the Bilingual Committee the council and members of the community expressed support for the program.

E. PROBLEMS

• Language difficulties for some of the non-Aboriginal staff. All interested non-Aboriginal teachers should be given the opportunity to undertake a Pitjantjara language course before they are appointed to the school or as soon as possible after the appointment. This is particularly necessary for the Pre-school and Infants teachers.

• It has been difficult to obtain funds to pay the old women who teach traditional singing and dancing. The regular method of selecting two names and then having these people paid at adult education rates does not work. The teachers change from week to week. Some weeks there may be as many as six or seven while on other days there may be only two or three.

It has been suggested that the school receive funds for this purpose and from these funds pay the teachers according to who does the work.

• A typewriter with extra large type promised at the beginning of the year has been delayed.

• There is no linguist on whom the school can call for assistance. Production of materials in the vernacular has been slow because of this.

• The non-Aboriginal teacher in the program has had to assist two and more Aboriginal teachers in vernacular programming in addition to taking classes in oral English. It has been difficult to teach the non-Aboriginal children as well.

• There have been no books available for the reading program and as a result of this the reading program started late in the year.

F. SUMMARY OF HIGHLIGHTS

The teachers at Areyonga who are able to see the results of their work are encouraged to further and better work.

They have seen and heard songs which they wrote performed with enthusiasm and enjoyment by the children. More

importantly these songs have carried over from school life to home life. Young mothers sing these songs to entertain their children and in the future the children will know these songs before they come to pre-school.

Two books, one of songs and one of rhymes, are in the process of being printed. These books will be available for the people at Areyonga to buy. These, it is hoped, will be kept in Aboriginal homes and will provide some reading materials for literate children and adults.

The personal and professional development of some of the Aboriginal teachers is another highlight of the program.

There is a change of attitude felt at the school. The children feel free to develop as best they can in a less stressful situation.

G. A GENERAL ASSESSMENT OF THE PROGRAM

All teachers, Aboriginal and non-Aboriginal feel that the program is making Areyonga School a better school.

3. Bamyili School

A. THE PROGRAM

1974 has been a year of preparation for the introduction of a bilingual program in oral Creole in 1975 in the pre-school. All activities will be taught in Creole. The program is essentially experimental and whether or not it continues in 1976 is a matter for decision by the Aboriginal people at Bamyili. During 1975 the community will also decide whether literacy is to be developed in Creole.

Two other schemes will start in 1975. The Van Leer Scheme of English for non-standard speakers of English will be used in Infants classes 1 and 2. During 1974 Infants 1 were using this scheme with effect.

A literacy program in Ngalkbun for senior pupils will start with the return of David Jentian from his third year of training. He will work together with John Sandefur, the Summer Institute of Linguistics linguist in the area. Other local languages will be studied over a long-ranging program.

We are at present investigating local culture which we can use when developing curriculum. Mathematical concepts are being studied.

Aboriginal dancing is important in the curriculum. The school dance group made a tour in 1974 and plans another in 1975 through Queensland. We are making efforts to avoid regimentation and formality in time-tabling and assemblies and are trying to develop means of using the more informal traditional Aboriginal approach to such matters.

B. STAFF DEVELOPMENT

Aboriginal staff are involved with literacy programs and this will be more pronounced in 1975. Teachers and other community personnel are becoming more aware of their own language and their own culture. Two Aboriginal teachers are now in training in Darwin and one will be going to Batchelor in 1975.

The whole school is essentially a training program of non-Aboriginal staff giving assistance in all facets of school life, e.g. one teaching assistant is undergoing training as a librarian. This is also the case with the clerical assistant. It would be beneficial to the program if a full time linguist could be appointed to the school.

C. MATERIALS

Little can be done until a grant is received through the Innovations Program (Schools Commission) of $6,000.00. It is essentially a grant which will be used in the development of our own reading scheme both in English and in the vernacular.

D. COMMUNITY INVOLVEMENT AND SUMMARY OF HIGHLIGHTS

The most satisfying aspect has become the general awareness of the local people of what is happening at the school. The local Council, which doubles in fact as the School Council, has become deeply involved in all decisions made. The community has now become involved with teaching to the Europeans culture and eventually, with the help of Mr. Jentian, they will be teaching Ngalkbun. They are also involved in adult education.

E. PROBLEMS ENCOUNTERED

Most of the problems being encountered at the moment evolve from the shortage of staff owing to the lack of accommodation. It is hoped this will not be a problem in 1975. The difficulties of obtaining suitable equipment should also have been overcome if the grant of $6,000 is approved.

4. Docker River School

A. THE PROGRAM AS IT OPERATES

1. Section	Enrolment	Teachers Aboriginal	Teachers Non-Aboriginal	Language
Pre-school	14	1	–	Pitjantjara
Infants 1	7	1	–	"
Infants 2	8	1	1	Pitjantjara/ English
Grade 3	15	1	–	Pitjantjara/ English
Combined Grade 4,5,6	15	1	1	Pitjantjara/ English

2. Type of Program

General aim:
Start vernacular program in the pre-school → Communication in the vernacular and literacy → English commenced using the vernacular → Bridging English and the vernacular → Communication in English. Communication in Pitjantjara.

Pre-School

Pitjantjara is used as the medium of instruction.

When children are able to communicate with each other and their teachers relatively fluently in their own language, they are introduced to spoken forms of English. This occurs in *Infants 1* (latter stages) and Infants 2.

Infants 2. have a non-Aboriginal teacher and an Aboriginal teacher. A bilingual approach is thus followed—a team teaching approach. The non-Aboriginal teacher teaches oral English with assistance from the Aboriginal teacher. The Aboriginal teacher in turn teaches the vernacular. Writing of symbols is introduced, and smaller words and simple sentence structure.

BATHURST ISLAND SCHOOL—SEE ST. THERESE'S SCHOOL

In *Grade 3* the children bridge English and Pitjantjara. This is done by making comparisons with the vernacular. The writing and reading of English is compared to the writing and reading of Pitjantjara. This bridging may overlap into *Grades 4, 5, 6*, the general aim being literacy in English and Pitjantjara.

The above procedure is used in all subjects. In general Pitjantjara is used in the early stages till Grades 4, 5, 6, then English and Pitjantjara are used in the ratio of about 3:1. In Grades 4, 5, 6, children look further into their own language, into parsing, analysis, and grammar. Vocabulary in both languages is extended.

(a) **The role of the Aboriginal Teacher**

Aboriginal teachers are responsible for the pre-school and Infants 1 and 3 grades. They are part of a teaching team in Grades 2 and 4, 5 and 6.

(b) **The role of the non-Aboriginal teacher**

Non-Aboriginal teachers are part of the teaching team for Grades 2 and 4, 5 and 6. They are responsible for the English language component of the program and for advising the Aboriginal team members on curriculum planning and teaching methods. Non-Aboriginal teachers are learning the language and culture of the Pitjantjara community in which they live.

(c) **The Role of Other People Involved**

The Aboriginal council of elders give support to school activities.

The non-Aboriginal at Docker River show a keen interest in the people. This creates a good rapport with a happy interested Aboriginal community.

3. **Teaching English**

Pre-School

Only a slight amount of work is done in English, names of common things, places and people. The children are familiarised with English sounds. Most work is in Pitjantjara.

Infants 1.

Greater emphasis is placed here on phonics in relation to symbols and the breaking up of Aboriginal words. Many processes are similar in both languages and overlap i.e. pre-reading, pre-writing symbols, phonics. Most work in this grade centres on the vernacular.

Infants 2.

A bilingual approach is followed here and English literacy is introduced. The children come under the influence of a European teacher and are taught everyday words and simple sentences. There are daily drills in units of language from a real context where possible. The Aboriginal teacher can explain in the vernacular what is to be done by the children.

The following materials are used:

Songs and rhymes, English readers in the Sequential Unit Scheme, books with easy meaning and short sentences, translation of simple Pitjantjara sentences and words into English, stories of actual happenings and, writing and copying of stories and phonics from the work of the teacher.

Grade 3.

Here a considerable amount of bridging takes place. The children at this stage have a relatively firm grasp of the vernacular and have had an introduction to English.

Oral units of language are still used at this level. These have a considerable amount of rote learning in them and are compared to Pitjantjara.

Children also learn the English for objects which they come into contact with. Letters are sent to friends and relatives in other places. These are written in both languages. The English reading books are those from the Unit Sequential Scheme. English comparisons are made from Aboriginal Readers and stories. Twelve words are taken from the Schonnell spelling lists weekly.

Grades 4, 5, 6

This is where fluency in English and fluency in Pitjantjara are the main aims. Children learn English by oral activities reading and writing.

4. **Preparation for the coming year**

Planning for 1975

To continue training Aboriginal teachers in curriculum and teaching, and to acquire more English readers and more Pitjantjara readers.

5. **Cultural Activities**

The children dance and sing in the camp supervised by adults. Older men come into the classroom and tell stories of the past

once a week to senior children only. We employ the use of Aboriginal phrases, drawing etc. to give an approach to English.

The children are taught Aboriginal names, places and their history and significance as allowed by the adults.

B. STAFF DEVELOPMENT

All Aboriginal staff, except one, are literate in Pitjantjara. Non-Aboriginal staff have no opportunity to attend literacy classes, but undertake privately to study Pitjantjara. All teachers are picked by the community. Those chosen and accepted are those with a high academic standard. Literacy in their own language is a pre-requisite. Five Aboriginal teachers are working at the school.

1. Type of Assistance to Aboriginal Teachers by Non-Aboriginal Teachers

The non-Aboriginal teacher advises his teaching team member on programming and production of materials. In general he aims to encourage initiative and professional development.

2. Aboriginal Teacher Assistance to Non-Aboriginal Teacher

The Aboriginal teachers' main task is Aboriginal language instruction. They interpret inside and outside the classroom, act as the disciplinary authority and in general liaise between the school and the community. The Aboriginal teacher is a main source of Aboriginal information used in the teaching of many subjects.

3. Areas of Need for Further Development

- non-Aboriginals to be specially selected,
- non-Aboriginals to have a course in the local language,
- non-Aboriginals to be interested in helping Aboriginals,
- Aboriginals need to have opportunities for further study at an institution located in Alice Springs.

C. MATERIALS

Local production of material has been limited by the absence of a local linguist. As at Areyonga, we use materials produced in Pitjantjara by the Institute for Aboriginal Development and the South Australian Education Department. In 1975 we aim to gather stories about local areas, and material pertaining to the local culture.

D. COMMUNITY INVOLVEMENT

Community involvement is welcomed.

Aboriginal elders are in full agreement with the bilingual concept and both men and women act as teachers for the children in such fields as dance and bush lore.

The Head Teacher attends local council meetings where considerable decision making takes place. Matters of truancy arise. At such meetings the general importance of education arises and the reasons for school. The fact that there are Aboriginal teachers in the school teaching the Aboriginal languages does much to obtain community support. In forthcoming meetings, the bilingual programs will be looked at in detail by the council executive.

E. PROBLEMS ENCOUNTERED

- acquisition and availability of material,
- extra work load on European teachers in advising, making materials, and learning the language,
- finding effective Aboriginal and non-Aboriginal teachers,
- the many cultural differences. There needs to be give and take from both cultures,
- maintaining a high standard of academic work, and
- teaching English to a people who can not see the need for it.

G. A GENERAL ASSESSMENT

Greater support to education is given by the community than previously. More effective learning by children occurs with Aboriginal teachers. The program has not been in use long enough to find out the results for those children who go on to further education. It is however, possible to see senior children having far more knowledge and a greater understanding of their language and English than previous school leavers.

ELCHO ISLAND SCHOOL--
SEE SHEPHERDSON COLLEGE

5. Garden Point School

(This school is in the preparatory stage for a full scale bilingual programs to commence in 1975)

A. THE TYPE OF PROGRAM

The language used at Garden Point School is Tiwi.

1. The Pre-School

The use of the Tiwi language plays a vital role in the organisation of the Pre-school program.

(a) Instructions regarding general behaviour, health and hygiene are given first in Tiwi by the two Aboriginal assistants and then in English by the teacher;

(b) Picture talks are given first in Tiwi and then in English;

(c) For group activities and dramatic play, required behaviour is outlined first in Tiwi, then in English;

(d) Story readings for the three year-olds are given almost entirely in Tiwi; and

(e) The use of Tiwi in the pre-school situation seems to give the children something they can identify with. It helps relate their activities to the community as a whole. By the time second-year pre-school is reached, English can be used more widely.

2. Infants—Lower Primary School

Here there are two very capable Tiwi assistants working with the teachers. They give a lot of direction and comments in Tiwi. The children speak Tiwi amongst themselves in informal situations.

In the Infants section the teacher has a "Tiwi News" session every day. Picture talks and word games are sometimes taken by the assistant in Tiwi. The teacher uses Tiwi words for things such as shells and leaves in nature science lessons.

Recently the school received from Ms. Marie Godfrey (a linguistic researcher at Bathurst Island) a list of the letters of the Tiwi alphabet and their phonetic quality. This has helped the Grade 3 teacher label pictures she had put up for display in both Tiwi and English. This information from Ms. Godfrey will help greatly in making many more teaching aids and starting some simple story booklets. It also helps the teachers pronounce the Tiwi words correctly.

3. Grades 5 & 6

There are, at present, no Aboriginal Teaching Assistants for these grades. More emphasis, therefore, is placed on the children's ability to understand and use the English language. Their reliance on Tiwi in formal situations is noticeably less than in the Junior Grades (indeed, this is necessarily the case under the present set-up). However, they do speak Tiwi amongst themselves in the class and constantly in the playground.

B. TEACHING ENGLISH IN THE SCHOOL

There is a lot of concentration on oral work—units of language, oral composition, speech lessons. Much of the phonic work done in the lower school is oral.

Until this year the school experienced extreme staff shortages and many of the children were unable to read. The establishment of a library found the community to be most interested and helpful, assisting in clearing a room and building book shelves and other furniture. A reading scheme was compiled with material available. The reading scheme fits well into the school's English program and is re-inforced by an enthusiastic use of the library by pupils and staff.

C. PREPARATION FOR THE COMING YEAR

The Council has expressed interest in a bilingual program for the school which does possess assistants capable of instructing in the Tiwi language.

D. CULTURAL ACTIVITIES

The teaching of cultural activities to the children by local Aboriginals can also be seen as another outward reflection of

community involvement. However, as yet this has not met with any great degree of success as only one woman shows interest in teaching the girls mat making and dancing. Another old man who used to teach dancing has died and has not yet been replaced. A young man used to help with sporting activities but now no longer does so.

E. COMMUNITY INVOLVEMENT

Community involvement with the school is outwardly reflected in the local Education Committee whereby the Head Teacher, Community Adviser, and Administrative Officer meet with the members of the Aboriginal Council. These meetings have proved to be the best way of conveying information to the Community, solving problems and "getting things done" at the local level.

I think it would be reasonable to assume that the people are not really aware of what is going on in the school. They deem attendance to be important but not so much at pre-school level. They seem to see the school is very much "teacher's business".

I feel that the initial interest in the library needs to be re-inforced by the offering of library services to the adults. Perhaps the proper establishment of a Parents and Friends Committee could lead to more co-operation with the adult community.

6. Gordon Sweeney School, Maningrida

1. TYPE OF PROGRAM

1. The only classes using a type of bilingual situation are the older primary and secondary students who do Burarra as an elective. Some work on outstations is being done in the student's own language—this being very limited due to the languages generally being those that have not, as yet, been recorded.

2. The program at the school is one of literacy in the language whilst in outstations it is an oral one.

(i) At Maningrida a teaching officer takes the classes and runs a weekly session for non-Aboriginal teachers to learn to speak, read and write the language.

(ii) At the outstations it is usually the teaching assistant who works closely with the non-Aboriginal teacher to give instructions, guidance and oral language to the children whilst the non-Aboriginal is being taught some of the more common phrases etc.

2. TEACHING ENGLISH

As the bilingual program is not extensive the English program follows a similar pattern to that of other schools.

3. PREPARATION FOR 1975

The only extension planned for 1975 is the introduction of oral Gunavidji.

4. CULTURAL ACTIVITIES

Because of the diversity of the Aboriginal community here, cultural activities are limited to class organisation rather than on a whole school basis. Work is done in Art and Song and Dance in this field.

5. STAFF DEVELOPMENT

Most of the Aboriginal staff are not literate in any Aboriginal language. Some are attending the classes mentioned above. At the moment we have two Aboriginal teachers with training and one is training in 1974. We are holding weekly sessions for all Aboriginal teaching staff in basic teacher training: These 'lectures' include some basic information on how to plan a lesson, how to teach a subject etc. These sessions are taken by a wide section of the staff. During the year Ms. K. Glasgow, of the Summer Institute of Linguistics, ran a literacy workshop and training program for Aborigines in Burarra.

Aboriginals on the staff are encouraged to explain and discuss their culture and

language with European teachers. There is no formal work done.

D. COMMUNITY INVOLVEMENT

A section of the community uses the school as a place for their morning tea and lunch. This enables a valuable interaction to take place between staff and parents. Some members of the community are employed to instruct in Art and Dance whilst council members often come to address the school on a number of matters.

These have led to an awareness of some of the things that are happening in the school—this is reflected in the generally improved attendances.

7. Goulburn Island School

PROGRAM

This school commenced a bilingual program in Maung in 1973.

A. PRE-SCHOOL

1 Aboriginal teacher

1 Aboriginal teaching assistant

18 children

1. **Type of Program**

Except for Oral English, all instruction is done in Maung.

2. **Role of Aboriginal Teacher**

She has complete charge of the pre-school and prepare lessons and activities from outline guides of lessons supplied.

3. **Role of Others Involved**

Considerable help has been given to the pre-school by persons other than the teachers involved in preparing materials for lessons and activities in Maung. Materials prepared include illustrations of traditional stories and aspects of traditional life for picture talks, experience lessons and so forth. A number of songs, rhymes and stories have been translated and composed for use in the pre-school.

4. **Teaching Oral English**

There has been some concern about this as there is no non-Aboriginal person in the pre-school. Lessons have been based on the Language Master materials prepared by a non-Aboriginal.

B. SCHOOL

Years 1 and 2

1 Aboriginal teacher

1 Non-Aboriginal teacher

4 2nd year children

4 1st year children

1. **Type of program**

An initial literacy program is set for both groups. The language of instructions is Maung. Except for Oral English the first year program is conducted entirely in the vernacular. The second year program English component consists of Oral English, Mathematics and the transition to English literacy skills. All other instruction is in Maung.

2. **Role of the Aboriginal Teacher**

His role includes work with both 1st and 2nd year students in the vernacular, and adapting the program to this type of instruction. It also includes working with the non-Aboriginal teacher.

3. **Role of the Non-Aboriginal Teacher**

The non-Aboriginal teacher has responsibility for:

- the oral English component of the program, with both 1st and 2nd year groups,
- Mathematics with 2nd year group,
- the transition to and teaching of English literacy skills with those students ready to attempt this step, and
- working with the Aboriginal teacher.

4. Role of Others Involved

A large amount of time has been given to the writing of stories by the United Church linguist, Ms. H. Hinch, and by the Aboriginal literacy workers, as well as help in co-ordinating many other aspects of the program.

5. Teaching English

(a) Apart from Oral English for both groups, the 2nd year group received English instruction in Mathematics, and attempted the transition to English literacy skills early in 2nd term this year.

(b) Transition to English literacy Skills. The transition to English skills was commenced after objective evaluation of competence in vernacular literacy skills and a reasonable degree of development and fluency in Oral English.

(i) The bridging of literacy skills was attempted with 'Breakthrough to Literacy' material. This proved successful in the early stages, aiding in the development of a good sight vocabulary and an awareness of English grammatical structure, through the manipulation of words, sentences, etc. It also co-ordinated the writing and reading programs.

(ii) We encountered problems with the 'Breakthrough to Literacy' approach. Perhaps the greatest problem encountered was that of a restricted creativity in English for the writing of stories, despite teacher created situations. There emerged a repetitive pattern in the children's stories and it was difficult to get the students to expand their construction beyond these. This situation was partly expected, using a Language Experience approach in a second language. Even though the degree of Oral English competence was good, the students were hampered by a far from complete mastery of the second language.

(iii) 'Breakthrough' is still being employed as a very useful aid, but other approaches have had to be used to make the program more dynamic.

(iv) The program after 'Breakthrough' included child/teacher related and written stories, leading on to the introduction of a sequential reading scheme.

(v) Phonics Program. This system of word attack is well understood by the students as its method follows on well from those of the vernacular literacy program. The students seem to be able to make a decisive break between Maung sounds and English sounds.

6. Other Classes Involved in the Program

All other students in the Primary School receive up to one hour of instruction in vernacular literacy skills per day.

7. Cultural Activities

One hour per week is given to cultural aspects, including song, dance and story telling. In addition to this, the boys spend an hour on traditional craft work. People involved in the program are the Aboriginal teaching staff and the Literacy workers.

8. Preparation for the Coming Year

The program will not be expanded greatly next year but will continue with another intake of 1st year students into bilingual education and development of Grade 3 materials.

C. STAFF DEVELOPMENT

1. Literacy Abilities of Aboriginal Teachers

All the Aboriginal teachers in the bilingual classes have achieved a high degree of competence in Maung.

2. Literacy Classes for Non-Aboriginal Teachers

All the Non-Aboriginal teachers attended Maung classes held by the United Church linguist earlier this year. The sessions were one and a half hours daily for three weeks, followed by one hour sessions weekly.

3. Aboriginal Teaching Staff

3 Aboriginal teachers with 2 years' training

2 Aboriginal assistants with no formal training

2 Aboriginal assistants at Batchelor for an initial year of training.

4 & 5 Assistance/Training of Aboriginal and non-Aboriginal Staff

Each class has a teaching team of one Aboriginal and one non-Aboriginal teacher, each assisting the other where necessary.

6. Needs for Staff Development

If non-Aboriginal staff are expected to develop some degree of competence in an Aboriginal language, school time should be made available for them to proceed with this.

D. MATERIALS

1. Those involved in the production of materials are Miss H. Hinch, Ms. P. Mirrwuma and Mr. J. Namyiwa.

2. **Types of Materials**

- primers and supplementaries,
- general interest stories at various levels,
- a workbook for the first primer has been devised and is currently being worked on by the students; and
- numerous illustrations for the reading program and for discussions, with the Pre-school and Infants groups.

3. **Production of Materials**

All material is produced locally and put into use in the program. A large volume of this work has been prepared for publication by the Department to improve the quality of reproduction and presentation.

A grant has been received from the Schools Commission under the Innovations Scheme to improve the reproduction facilities of the Goulburn Island Literature Production Centre.

4. **Indication of Direction in the Next Twelve Months**

Material is on hand for the production for further Dream-time stories, stories of local happenings and wider fields of experience outside Goulburn Island. More large illustrations for use in the pre-school are also underway.

E. COMMUNITY INVOLVEMENT

Actual involvement of persons outside the school and the literature production centre is not great, although a few people take an active interest in the school.

F. PROBLEMS ENCOUNTERED

1. One problem which is just being felt is the lack of material for reading extension work. The problem is one of manpower in the physical production of suitable material.

2. Attendance for the first year group has been poor, enabling only the few regular attenders to make a healthy start towards literacy in the vernacular.

3. The wide range of differences which has developed in abilities in literacy skills in the senior groups has made planning the work extremely difficult.

G. SUMMARY OF HIGHLIGHTS

1. Continuing development of the Aboriginal staff.

2. Good progress by the children in English literacy skills after the transition from the first language, and continued success and development in vernacular work by the second year children.

3. Children in the bilingual class continue to show confidence which reflects in personality and work.

H. GENERAL ASSESSMENT OF PROGRAM

Those children who commenced the bilingual program in 1973 have made very good progress, firstly, in developing vernacular literacy skills and secondly in work in the second language: Oral English and literacy skills, and Mathematics.

It is hard to assess self-concept and personality development, although a comment could be made to the effect that they appear to be healthy.

This year's intake of students have not generally been good attenders. Those that do attend regularly have made a good start in vernacular literacy skills.

Some of the basic aims of the bilingual education program are being realised. The teaching staff speak favourably of its effects on the children and for their educational potential.

GUMADIRR SCHOOL—
SEE FOLLOWING OENPELLI SCHOOL

8. Hooker Creek School

A. THE PROGRAM AS IT OPERATES

1. **Class**

Class	Enrolment
Infants 1	26
Infants 2–3	30
Grade 3–4	31
Grade 5–6	24
Post Primary	23

2. **The Type of Program**

All children except infants have half an hour per day, infants half an hour per week in the Walpiri language. The Aboriginal teacher is responsible for the whole program, planning and preparation for introducing the written form of the Walpiri language.

The non-Aboriginal teacher gives assistance with teaching techniques and 'tricks' used to maintain interest and vary lessons styles.

3. **Teaching English**

The Oral English Syllabus is used to some extent, but teachers freely organise their own program.

The Sequential Reading Scheme is in operation. Written expression is planned to be taken along similar lines in third term 1974.

4. **Preparation for the Coming Year**

We hope to increase the time spent with the infants to probably an hour per day in the vernacular.

Hopefully primers will be prepared and introduced sometime in 1975.

B. STAFF DEVELOPMENT

The Aboriginal teacher responsible for the program is the only one literate in written Walpiri. Two Aboriginal teachers have received training, one has done a general teaching assistant's course and one has been trained by the linguist for the bilingual program.

One afternoon per week is spent with all Aboriginal teaching staff assisting them with knowledge of responsibilities to children, teaching techniques, class role etc.

Areas in need of further staff development

- literacy classes for Aboriginal teachers in Walpiri
- literacy classes for non-Aboriginal teachers in Walpiri,
- more assistance to non-Aboriginal teachers by the Aboriginal staff.

C. MATERIALS

It is hoped that primers and sentence makers will be produced for use sometime during 1975.

D. COMMUNITY INVOLVEMENT

This is still in its infancy here at Hooker Creek. The teacher responsible for the bilingual program is also the school's liaison officer. Adults are invited and encouraged to come into the school. At this Stage the main aim is to gain the trust of the community and to get over the idea that the school is theirs.

E. SUMMARY OF HIGHLIGHTS

The enthusiasm of children and teacher is very high.

F. ASSESSMENT OF THE PROGRAM

The school is very fortunate to have an Aboriginal teacher of exceptional calibre. Together with his concern that the program develop and expand bodes well for the future. Unfortunately the community and Village Council do demand a great deal from him in time and effort, and he may have to choose between the school or community work in the very near future. Perhaps the most urgent priority is to train other Aboriginal teachers in literacy so that the bilingual program can continue, at the present time the whole program hinges on the work of the present teacher.

9. Lake Evella School

A. THE PROGRAM AS IT OPERATES

The program at the moment is not a full-scale bilingual program.

1. Class	Enrolment	Teacher Aboriginal	Teacher Non-Aboriginal
Pre-School	7–8	1	–
Infants 1	"	1	1 (part time)
Infants 2	"	1	–
Infants 3	"	1	–
Grades 4, 5, 6	"	–	1

The language spoken is Djambarrpuyngu which is a related dialect to the written Gupapuyngu dialect.

2. The Type of Program

The teaching assistants teach in Djambarrpuyngu.

This year reading and writing have been begun in the Gupapuyngu dialect in the upper three grades of the school. These lessons have been taken by the Principal to date but in Third Term it is hoped to have a Teaching Assistant taking the classes at least twice a week. This has not been done before as we were waiting for the assistants to arrive at a stage where they can control the older children as well as the younger and thus be effective in their teaching. The beginning of third term will see this.

The books followed are those prepared by Ms Lowe of Milingimbi and used by that school and Shepherdson College in their bilingual program. To date the Principal has been able to take the lessons as the language in them is known to him but further lessons will be difficult for a non-Aboriginal to teach.

The Role of the Aboriginal Teacher

Much of the teaching load for the lower grades and pre-school is in the hands of the Aboriginal Teaching Assistants.

3. Teaching English

Oral English work has come mainly from the books prepared by the Education Department. Only a short time ago we received and began using the new Oral English Books. At present the work in them appears hard to children who have had little pre-school back up activities.

B. STAFF DEVELOPMENT

Each afternoon from 3.30 p.m. until 5.00 p.m. is used as preparation time when we work out the next day's program. The Principal works with the Grades 2 and 3 Teaching Assistants and sorts out difficulties. The same happens in Grade 1 and the pre-school. You might say we have daily inservice courses and this is essential if the assistants are going to be able to know what and how to teach different topics.

C. A GENERAL ASSESSMENT

It is realised that our literacy program is perhaps aimed at the wrong end of the school population but time and the availability of someone to actually begin the work is required. As soon as a full time teacher is available we hope to start on a full-scale bilingual program.

**MANINGRIDA SCHOOL—
SEE GORDON SWEENEY SCHOOL**

10. Milingimbi School

This school commenced a bilingual program in 1973.

A. THE PROGRAM AS IT OPERATES

1. Classes Involved

There are two Pre-School groups and two Infants classes learning in the vernacular, Gupapuyngu. The Pre-school enrolment of 48 consists of two groups—a morning one of 28 children (second year attenders) and an afternoon group of 20 children, with an average attendance of 16 at the morning group and 15 at the afternoon group. There are five non-Aboriginal children also, one in the morning and four in the afternoon enrolment.

There is one non-Aboriginal teacher at the Pre-school and two Aboriginal teachers. Last year there were three Aboriginal teachers and the whole program flowed better.

In the third term we have combined both groups and all children attend in the mornings—the younger children from 8 a.m. to 11 a.m. and the older children from 8 a.m. to 11.30 a.m. This was organised so that the teachers could sit and prepare more thoroughly, make more permanent aids and indulge in some more "on location" training and mostly to get down songs and rhymes in the vernacular.

First Year Infants has an enrolment of 22 and an average attendance of 16. There is one non-Aboriginal teacher and two Aboriginal teachers. During Term 3 one Aboriginal teacher was teaching full time in the classroom and the other teacher was working with the linguist after an hour's teaching of reading each morning.

Second Year Infants has an enrolment of 20 and an average daily attendance of 12 children. There is one non-Aboriginal teacher and two Aboriginal teachers. Only one of the Aboriginal teachers has been teaching full time this term as the other has been working with Infants 3 (staff shortage acute). There are two non-Aboriginal children in this section of the school.

There are no other classes in Gupapuyngu this year.

2. Type of Program

Initial literacy is taught in Gupapuyngu with teaching in the vernacular in the Pre-school and Infants section, and Oral English sessions and some English Mathematics sessions in Infants II.

(a) Role of the Aboriginal Teacher

The Aboriginal teachers in the Pre-school and Infants section undertake most of the teaching in early conceptual and pre-logic development, language and auditory skills, social studies, health and in reading in the vernacular. In the Infants groups they plan the progression of work in reading—one teacher has developed a culturally biased program which was implemented with the non-Aboriginal teacher's help. A few of the teachers are creative and assist the non-Aboriginal teacher by working out activities or suggesting ideas for lessons aimed at a particular point.

(b) Role of the non-Aboriginal Teacher

The non-Aboriginal teachers in both sections are responsible for provision of the theoretical framework and the overall practical program. Planning includes discussions of all lessons and aims, with Aboriginal teachers and demonstrations or lectures so the Aboriginal teacher can teach as confidently as possible. The Oral English sessions are the responsibility of the non-Aboriginal teacher and in the Infants Section some of the Mathematics program is taught in English. The non-Aboriginal children's education is also one of the non-Aboriginal teacher's duties and is shared by the two non-Aboriginal teachers.

(c) Role of Other People Involved

Other people involved in the bilingual program at Milingimbi include: Ms. Beulah Lowe, linguist; Ms Sue Harris, adult educator; Mr. David Morgan, literature production; Matjarra and Gularlbunga, literacy workers.

Ms Lowe is the District Linguist for the United Church and is engaged in primer production. Ms. Harris is working part-time teaching English and Mathematics to the Aboriginal teachers and Gupapuyngu to the

non-Aboriginal teachers and administrative staff members. She also assests Ms Lowe where necessary.

Mr. David Morgan is in charge of production in the Literacy Centre and has, this term, begun making aids for the Pre-school and Infants section as well.

Matjarra and Gularlbunga have been working in the Literacy Centre since its inception in third term last year. They have collected stories on tape and transcribed them. Matjarra has proved specially talented, in the translation field, a most difficult area, and has been working this term with Ms Lowe for an hour or so a day on Primer material.

Gularlbunga has finished work on a full-time basis because of ill-health. We hope she will continue with us on a part-time basis when she is able.

3. Teaching English

At the Pre-school there is no formal teaching of English. Depending on group readiness, labelling, action games, commands, etc., are being taught halfway through first year of attendance. These are taken by the non-Aboriginal teacher in the form of games, or matched to relevant activities and quite often incidentally. The other aspects of early Oral English are the exercises—listening and production games and activities all geared to actions or activities so there is some relevance ('put-put-put'—outboards, 'chug-chug-chug' type noises and games—generators, dogs panting, etc., for "f" and "th" exercises and so on).

These activities continue throughout the two years with understanding of and production of sentence patterns taking over from simple words and phrases, depending on children's readiness and maturity. We try to teach in English concepts that the child already has in his own situation and make sure that he can use and articulate concepts in his own language before we ask that he does this in English (e.g. before, next to, behind, etc.).

In the Infants classes, the non-Aboriginal teacher conducts Oral English classes for half an hour a day, divided into a 15 minute drill lesson based on the Oral English Syllabus and 15 minutes work in English songs, poems, finger plays and stories. In second year Infants at least half of the Mathematics syllabus is taught in English.

4. Preparation for the Coming Year

Next year all Infants classes will follow a bilingual program. Primers will be finished in 1975 and the first groups, in what will be the Infants III, will finish their primer work perhaps in Second Term. We hope to involve more classes in the school in Gupapunyngu literacy and increase literature production to cater for the needs of older children and the adults who will be learning to read with Ms Sue Harris. We hope to produce a regular newspaper and using the dark room, scanner, etc., produce teaching material the environment and relevant to community needs.

Intensive initial orientation and Gupapuyngu language courses are being organised for the first weeks of term and the teachers will have opportunity for continuing language classes throughout the year. Language engineering will begin if possible and an increased output of songs, rhymes, etc., in the vernacular.

5. Cultural Activities

Children in Pre-school and Infants classes have "bunguls" (dancing) each week led by a team of men and supervised by the Aboriginal staff.

Aboriginal teachers take the 15 minutes language enrichment sessions each day using Gupapuyngu songs and stories. The Infants I class had a cultural social studies program planned entirely by the Aboriginal teacher involving many people from the community.

B. STAFF DEVELOPMENT

1. Literacy for Aboriginal Teachers

We have had no literacy classes in the vernacular for Aboriginal teachers this year. All the Aboriginal staff are literate in Gupapuyngu with varying degrees of accuracy and fluency. All, with two acceptions, have had either refresher courses or training in reading with Ms Sue Harris last year. Some of our older teachers who have been away doing further training this year will need refresher courses in Gupapuyngu next year.

2. **Literacy Classes for non-Aboriginal Teachers**

The classes for the non-Aboriginal teachers have been maintained throughout the year. Manydjarri led them initially, then Sue Harris took over and initiated a project-type approach with the staff working at their own pace. The program aims to enhance teachers' communication skills with students, fellow teachers and the community and at the same time promote understanding of the local culture.

3. **Numbers of Aboriginal Teachers with Training**

Gayungi, one year of training with 12 years teaching experience in pre-school and infants.

Manydjarri, no official training, 21 years of teaching experience.

Guwalkuwal, 6 weeks training course, 2 years teaching experience.

Yawirr, 6 weeks training course, 3 years teaching experience.

Warmbirrir, no training, 1 year teaching experience.

Gurranygurrany, no training, 1 year teaching experience.

Bangguli, no official training—16 years teaching.

Waymamba, no official training—1 year teaching.

In Training

2nd year	Gurrawangu
	Peggy Anderson
	Djambutj
1st year	Gapany
Library Assistant	Mulumbuk

Next year Guwalkuwal and Warmbirrir both wish to attend Batchelor Training Centre and their families are willing that they do so.

4. **Assistance given by Non-Aboriginal Staff**

The pre-school staff have had less in-service training as the year has progressed. Last year Friday was training and preparation day and concentrated on a particular aspect of teaching, child development etc., each week. We used material Ms Edmonds had prepared for courses on the child and play, and used observations from the daily program as teaching points. Non-Aboriginal teachers demonstrated activities using Aboriginal teachers as the "pre-school" group.

This year began the same way but the non-Aboriginal teacher had to take up extra duties in the school and this time was lessened. The aim this year was to make the Aboriginal teachers aware of where each child was physically and developmentally—in other words increase their observation and assessment of the children. This has had only limited success. Hopefully, next year with an extra Aboriginal teacher and another non-Aboriginal teacher an effective training program might be resumed. Ms Edmonds had a week's in-service course at Milingimbi for Elcho Island, Maningrida and Milingimbi pre-school teachers.

Each afternoon the Infants teachers have worked together preparing the next day's program and the non-Aboriginal teachers have used this time in broadening the Aboriginal teachers' understanding of the aims and content of the program and helping them to develop teaching skills.

Ms Lowe has trained Guwalkuwal and Warmbirrir in the teaching of the Gudschinsky method of reading and Ms Salmond also has contributed in this area. Ms Sue Harris has taught English skills and some Maths for the last half of the year.

5. **Assistance given by Aboriginal Staff**

The Aboriginal teachers have given valuable assistance to non-Aboriginals in the area of

- language training
- local culture
- required behaviours of the "balanda"
- knowledge of families and
- assistance with discipline

6. **Areas for Further Staff Development**

1. Courses for Aboriginal teachers in early mathematics—on-going, as well as special seminars,
2. T.E.S.L. workshops for non-Aboriginal staff from beginning of the year,
3. Further language work for non-Aboriginal staff,

4. Some courses in "How Children Learn", what helps and what hinders learning, for Aboriginal teachers especially,
5. Opportunities for Aboriginal teachers to see other schools in action, to see other teaching styles, and conditions, and
6. Courses in linguistics and language learning for non-Aboriginal teachers.

C. MATERIALS

During the year Matjarra, Gularrbunga, Buyuminy, Nalambirra and David Morgan have worked, either full-time or part-time as members of the literature Production Team. This work entails collecting material by recording stories in camp or the writing of new stories. This is then edited into suitable form and lay-out and illustrations are prepared prior to printing by the government printer. The books cover as wide a spectrum as possible including traditional folklore, local history, children's stories and natural history (i.e. listings of local flora and fauna, food stuffs and geographical features). Fourteen books have been prepared in this way, four of these are still with the Government Printer.

Although small in number, they represent a considerable improvement in the quality of material available in the vernacular.

All books and teaching aids for the program have been produced in close consultation with Ms Beulah Lowe.

Ms Lowe and Manydjarri collaborated in producing Primers Numbers 3 and 4 and are working on further numbers.

In addition, Ms Lowe, Joy and John Salmond have devised aids used in conjunction with the primers. These include a form of Word Bingo, a Word Slide Rule, flash cards and supplementary readers. The actual production of these aids was assisted by Guwalkuwal, Warmbirrir and Gurranygurrany.

Ms Lowe has also acted as proof reader for all texts and has trained members of the literature team in the skills of idiomatic translation.

At the suggestion of Ms Kerin O'Shaughnessy, Librarian at Milingimbi School, the books produced have been recorded on tape and these are used with the group listening post, giving added interest to the use of vernacular material in the library.

Ms Fran Powell has prepared teaching aids for the pre-school throughout the year.

Ms Sue Harris has produced a large number of high quality teaching aids for the instruction of non-Aboriginal staff in the vernacular and for teaching English as a second language to Aboriginal staff.

At the moment two further books are nearing completion prior to printing and a series of colour illustrations to be used with the first primer is being produced. Also illustrations drawn from local bark paintings are being prepared as source material for a reader based on local content.

Members of the literature production team are at present engaged in translating English language children's books into the vernacular.

During 1974 Milingimbi School has continued to purchase equipment for the local production of literature and teaching aids through funds obtained from local Parents and Friends Association, Aboriginal Arts Council and Schools Commission. A Roneotronic 800s electronic Stencil Cutter was purchased to be used with the Roneo Vickers 870 Ink Duplicator. A dry photo copier, tape recorder and equipment for a photographic dark room, that has been recently built at the school, were also acquired.

It is envisaged that in 1975 the production of a wide range of stories and reference books will continue but with increasing emphasis on material that can be used immediately in the Pre-school and Infants program. We also hope to produce further aids for the teaching of English as a second language to give a local context.

D. COMMUNITY INVOLVEMENT

This year a School Board was formed. A few meetings have been held at the school.

The Parents and Friends Association ran well with a small but regular attendance, meeting approximately fortnightly until June.

Attendance fell off and some of the reasons, mainly family, have only now become apparent.

The Work Supervisors at their own volition selected another "bungul" leader (when the regular songman was away) and offered his services at the school. There was reasonable attendance at "Open Day".

E. PROBLEMS ENCOUNTERED

1. The loss of one Aboriginal teacher from the Pre-school, and not being able to replace her,
2. Two newly appointed non-Aboriginal teachers to work with the Infants classes,
3. Newly appointed untrained Aboriginal teachers who required training on site,
4. Community commitments of the senior Aboriginal teacher—resolved later in the year,
5. Groups of poor attenders among the younger children,
6. Turnover of staff in the literature production centre,
7. Delays in obtaining supplies and having books printed and returned from the Government Printer, and
8. The absence of some of the more experienced Aboriginal teachers at courses.

F. SUMMARY OF HIGHLIGHTS

The professional development of the Aboriginal teachers involved in the program has been impressive. Those Aboriginals in the Literature Production Centre have gained in techniques in a most heartening way.

G. GENERAL ASSESSMENT OF THE PROGRAM

We believe that the program should continue and indeed must do so. But this year has been so chaotic and the progress so uneven that we have been close to despair at times. There must be a stability of tenure and efficiency from all staff and we need to recruit teachers who are wholly committed to the aims of the program. There needs to be special efforts made to find such non-Aboriginal teachers for the Aboriginal teachers will themselves find the program.

11. Numbulwar School

This school plans to commence a bilingual program in the pre-school in 1975 and this year's activities have been a preparation.

A. THE PROGRAM AS IT OPERATES

The Aboriginal language to be used in the school is Nunggubuyu.

Preparation for the coming year has included the introduction of bilingual approach in Pre-school, the testing of trial primers in the upper school, and preparing material for use in Pre-school and Infants for 1976.

Cultural Activities

1. **Dancing**

   An Aboriginal singer comes into school for half an hour per week and with the help of a child or a Teaching Assistant conducts a session. The whole school attends the session and the atmosphere is informal.

(ii) **Basket making, weaving:**

Four elderly women work with ten girls for one hour per week and instruct the children on various aspects of weaving and basket making using pandanas and natural string.

(iii) At other times during the year some men have come into the school and told traditional stories to the children. Stories have also been recorded on tapes by the elders.

(iv) **Camping with old men:**

The old men have taken a group of boys to their own country for the purpose of "teaching them the old ways". This included tracking, cooking, story telling and the pointing out of important places. This seems vital to the continuation of traditional culture.

B. STAFF DEVELOPMENT

1. Aboriginal Teaching Assistants will attend a literacy class in third term 1974. They should be able to read and write their language at the end of the course.
2. It is felt that Nunggubuyu is a very difficult language to learn. However, non-Aboriginal staff are expected to know common phrases and words in the language.
3. Number of Aboriginal teachers with training—nil.

   Number of Aboriginal teachers in training—three.

   (All three will return to Numbulwar at the end of 1974).

C. MATERIALS

1. The people involved in material production include the linguist, teaching assistants and teachers, and local people (story tellers).
2. **Materials being produced:**
   - interest books on a variety of topics
   - pre-reading picture books, and
   - primers.
3. **Material to be produced in 1975.**
   - supplementary reading material—graded to fit into the sequence of the basic reading lessons,
   - some content materials for early stages of the school program,
   - reading material covering a widening range of topics and interests,
   - revision and re-printing of vernacular Church Service books (including hymns and choruses), and
   - a community newsheet in the vernacular.

D. COMMUNITY INVOLVEMENT

The community is aware of the bilingual program. The local Education Committee and Town Council are happy for their children to read and write in Nunggubuyu, and have signified this in a letter to the Education Department.

12. Oenpelli School

A. THE PROGRAM AS IT OPERATES

At the time of writing, the school bilingual program in classrooms is restricted to oral presentation only. All classes are taught in English, but those having an Aboriginal teacher or teaching assistant are given supporting instructions in the Gunwinggu language as the need arises.

1. **Classes Involved**

Class	Enrolment (Average)	Teachers Aboriginal	Teachers Non-Aboriginal
Pre-School	17	2	1
Infants 1	11	1	1
Infants 2)	7	(1	1
Infants 3)	9	(	
Multi Grade 2)	14	(	
Senior Grade)	12	(1	7
Home Economics)	10	(	

2. The type of program, and teaching of English:

(a) Pre-School

The non-Aboriginal teacher takes all music and story activities with the Teaching Assistants translating when necessary. The Teaching Assistants read stories in Gunwinggu twice per week as well as teaching singing of Gunwinggu songs. They also take turns at giving the usual group activities such as finger play etc., in English. When working in free activities with children Gunwinggu is mostly used.

For Pre-school leavers of 1974, this year will be followed by a program involving initial literacy in English.

(b) Infants

The Aboriginal teacher takes all lessons except oral English and part of the English reading program which are taken by a non-Aboriginal who visits for these lessons. All lessons except story time are given in English. Prepared short-story books written in Gunwinggu are used in other lessons when necessary to give supportive instruction.

(c) Infants 2 and 3 combined

All lessons are given in English. Considerable assistance is given in Gunwinggu for writing practice and some number lessons which are regularly taken by the Teaching Assistant. Most oral English and half of the English reading is taken by the non-Aboriginal teacher.

(d) Multi Grade 2, Senior General, and Home Economics

All lessons are presently given in English. It is planned that by mid-October in 1974 these senior pupils will start on a literacy program of seven half-hour lessons per week in Gunwinggu with the Aboriginal teachers.

These children are involved in the school English reading scheme which is graded and taken by all teachers at the same time throughout the Primary and Post Primary sections each day.

Presently this involves writing stories for use by senior pupils, and short stories for use by teachers and Teaching Assistants in reading to pre-school and Infants 1 children.

4. Cultural activities

These activities are restricted to special occasions such as training for the Arnhem Festival and exchange programs with other schools. The experience of 1973 has been used as a guide here. Children always complained when sent to the village for weaving lessons and the dance program had to be cancelled far more often than not for lack of instructors from the community. All lay instructors were put on Adult Education rates of pay. Bark painting was successful but has not been continued this year.

Known Gunwinggu songs are sung in the normal choir work.

B. STAFF DEVELOPMENT

1. Literacy for Aboriginal Teachers

Presently Aboriginal teachers and Teaching Assistants are not fully literate in Gunwinggu. Many spelling mistakes continue to be made in writing, and reading back of printed material is often halting and always slow.

All Aboriginal teachers and Teaching Assistants, except the outstation Teaching Assistant, attend literacy classes at the Literacy Centre in another part of the community each week with the resident Church Missionary Society linguist. All have lessons from 1.00 p.m. to 2.00 p.m. on Mondays and Thursdays, two continue on till 3.00 p.m. both days, and three of the above have an extra three-quarter hour on Thursdays by beginning at 11.00 a.m.

2. Literacy for Non-Aboriginal Teachers

Non-Aboriginal teachers are not attending literacy classes. The resident linguist gives oral tutorials from 4.00 p.m. to 5.00 p.m. one afternoon per week, and two teachers were attending these up to the end of second term.

3. Training of Aboriginal teachers

Two Aboriginal teachers have two years of training, one Teaching Assistant has one year, and two have had six weeks.

Presently another Teaching Assistant is undertaking the thirteen weeks' librarian assistant's course in Darwin. The remaining three have had no training outside of Oenpelli.

4. **Assistant to Aboriginal Teachers**

Pre-School Teaching Assistants are given brief instructions on the next day's lessons by the teacher-in-charge.

The Infants 2-3 Teaching Assistant is given weekly guidance by the teacher-in-charge on lessons planned.

The outstation Teaching Assistant has weekly or fortnightly planning sessions with the roving outstation teacher, Mr. John Bonney, on his week-long visits. (See report on Gumadirr school which follows).

Two untrained Teaching Assistants presently have monitorial duties only.

Time is put aside also at school each day for consolidation of lessons and for writing of stories. The two teachers have three hours during school time for this each week, and two Pre-School Teaching Assistants also have three hours per week. The remainder need close guidance and because of lack of personnel are not able to have this extra time.

5. **Assistance to non-Aboriginal Staff**

Aboriginal staff are quite willing to give assistance to non-Aboriginal teachers when asked. This mostly is for the purpose of building up an oral/aural vocabulary.

6. **Areas of Need for Further Staff Development**

A major area requiring attention is in basic training of Aboriginal Teachers and Teaching Assistants in the theory of education. Since little success has been had in sending Teaching Assistants to Darwin it could be that inservice lectures need to be given within the local school situation. Qualified teachers complain that time is not easily made available for training Aboriginal Teaching Assistants, but since training is so important provision of a full time training officer appears warranted.

C. MATERIALS

1. **People Involved in Producing Materials**

Presently two Aboriginal teachers and two Teaching Assistants are writing short stories of from thirty to two hundred words. Other Teaching Assistants are not confident enough as yet to produce stories.

It is planned that a series of lessons be given to Teaching Assistants by the Art/Craft teacher in third term this year on the best use of a 35 mm camera, and on developing and printing photographs for use in illustrations. This activity is presently being done in hobbies' classes.

2. **Local Production**

At this stage six stories by Aboriginal school staff have been printed and illustrated by hand in one-off copies but no multiple copies have been set up so far. Twenty-two other stories have been checked but have not been put into booklet format and illustrated as yet. Some twenty-eight stories have been prepared by Aboriginal teachers and Teaching Assistants.

Other material available has been produced by the Church Missionary Society Literacy Centre for use with adult classes. One story of fifty-four words produced by a graduate of the centre has been run off in multiple copies and is suitable for use with the senior classes at school. Besides this, five booklets of several stories for adults and twenty short stories on single fold cards are being produced in multiple copies. Forty one-off individual reading cards and six foolscap duplicated sheets for adults are also available at the centre.

No primers, work books, or associated supplementary readers for the school have been produced as yet. A list of words used by children however is being compiled at the school for use later.

3. **Production by the Department**

At this stage nothing has been submitted to the Department for printing.

4. **Materials in Production**

Material being produced at the moment is restricted to general interest stories without vocabulary control.

5. **Future Production—1975**

Within the next twelve months it is expected that school staff with the assistance of the literacy Centre will:

- complete a children's word list,
- produce primers and associated work books,
- produce supplementary readers with word control,
- translate finger plays, Infants and Pre-school songs, and other group activities into Gunwinggu,

- produce general story booklets for use with Senior pupils
- consolidate literacy for Teaching Assistants, and
- continue taping and writing childrens stories told by adults.

D. COMMUNITY INVOLVEMENT

It was agreed in 1973 that a reasonable number of adults should achieve literacy in Gunwinggu through attendance at the Church Missionary Society literacy centre before school children be taught literacy in that language. The Church Missionary Society had been planning for literacy in Gunwinggu for several years now and the first classes were held for adults in 1973. Presently twenty adults attend classes during the day and this includes nine people not literate in English. Besides Teachers and Teaching Assistants, a further twelve people have gained literacy in Gunwinggu through the centre.

Presently the centre is involved in teaching fluency of reading and writing in Gunwinggu to Aboriginal Teaching Assistants and Teachers.

E. PROBLEMS ENCOUNTERED

The greatest problem so far has been in getting Teachers and Teaching Assistants to attend fully in 1973 and this year only one Teaching Assistant has had nil absenteeism. If attendance had been higher a much greater number of stories would have been produced to date.

All Aboriginal staff appear keen in discussions, but their output has been disappointing.

Time made available for personal study and for writing of stories in Gunwinggu appears not to be used too conscientiously.

Apparently much more direct encouragement by senior school staff is required—possibly through all in together workshop sessions.

It is felt also that visits to established bilingual literacy centres would boost enthusiasm considerably.

One area of doubt affecting work in 1974 has been the planning for 1975. Both temporary Band 1 Aboriginal teachers wish to attend a third year course next year in Darwin to up-grade their Commonwealth Teaching Service status. Should both personnel be successful in their applications, the bilingual program in the Primary section of school will slow down until 1976. Also the resident linguist will not be available until the second term of 1975, so it is not likely that work on primers will begin before then.

13. Gumadirr School (Oenpelli Outstation)

Gumadirr is an outstation settlement of Oenpelli. It is situated sixty miles from Oenpelli and is only accessible by light aircraft during the wet season which lasts for six months. The outstation can be reached by 4 wheel drive vehicles during the six months' dry season. The population of Gumadirr varies from twenty to fifty persons and the number of school age children ranges from ten to twenty-five during the year.

Our aim is to provide an effective education program at Gumdirr for these children. In order to achieve this, experiments in different types of curricula and teaching methods are being carried out in order to determine the methods that best meet the needs of the situation.

On-the-job training is being provided for the Aboriginal Teaching Assistants running the school. Eventually Model 1* of Bilingual Education will be introduced as an aid to literacy in English.

*p. 14 **Bilingual Education in Schools in Aboriginal Communities in The Northern Territory**, Watts, B., McGrath, W., and Tandy, J., Department of Education, Darwin, 1973. The school is left entirely in their charge every second week.

A. THE PROGRAM AS IT OPERATES

1. Classes Involved

It is one-teacher school set up involving the following organisation:

Pre-School	average attendance three
Infants	average attendance five
Primary	average attendance five
Post Primary	average attendance three

Teachers

Ms Audrey Najow—Pre-school/Infants—Teaching Assistant

Ms Joy Jorlom—Primary/Post Primary—Teaching Assistant

Mr. J. Bonney—Visiting Teacher.

Ms Audrey Najow is six weeks trained at Batchelor and has had six weeks on the job training at Oenpelli School.

Most instruction presently is given in Gunwinggu language.

Instruction in English is given by the visiting teacher.

2. Type of Program

Role of Aboriginal Teachers:

They are responsible for the complete running of the school. Instruction is given in Gunwinggu. They take all lessons except oral English.

Role of Non-Aboriginal Visiting Teacher

He is responsible for training Teacher Assistants in teaching methods. He gives demonstration lessons for assistants, organises the teaching program and prepares lessons in consultation with the assistants.

He is responsible for the teaching of Oral English. Visits are usually of one week duration taking place every alternate week if possible.

Teaching English

Situational drill lessons for Oral English are given. These lessons are taken in the bush as children are reluctant to speak in a formal classroom situation.

Progress of this program has been hindered by the large turnover of children passing through the school. Therefore regular excursions to areas of interest or recreation are undertaken in order to interact with pupils, and thus get a freer flow of English language than obtained in a formal situation. The aim is to nurture their present knowledge of English through use in a real situation and then to extend it.

Preparation for the coming Year

At present no introduction of a bilingual literacy program is envisaged. It is hoped to send Ms Najow for six weeks of teacher training at Batchelor over the 1974-75 Christmas holidays. It is also hoped that these assistants might be able to come into Oenpelli occasionally to undertake some literacy training in Gunwinggu. Nathaneal Maralngurra, one of the two Aboriginal Temporary C.T.S. teachers at Oenpelli, might be able to come from Oenpelli occasionally to help the assistants undertake a Gunwinggu literacy program, in 1975. It is not known at this stage if he will be attending a third year of training at Darwin Community College in 1975.

Cultural Activities

Parents prefer to teach their own children about their own culture out of school time. The assistants do tell Aboriginal stories and do some Aboriginal paintings in school.

Some excursions have been undertaken to areas of sacred significance and elders have come along to explain them to the children.

B. STAFF DEVELOPMENT

The visiting teacher has completed the Summer Institute of Linguistics Assimilation course at Macquarie University over the 1973-74 Christmas holidays and attended oral language courses in Gunwinggu for twelve weeks in 1970 and two terms this year. He has also attended the Darwin Community College course in Aboriginal studies.

There is a definite need to give the assistants more training in Infants Method and a need to find a time (that suits the linguist at Oenpelli) to give the assistants training in literacy in Gunwinggu without interrupting Gumadirr School.

C. MATERIALS

Nil (in Gunwinggu).

Will be obtained from Oenpelli in the future.

D. COMMUNITY INVOLVEMENT

There is no community involvement in a bilingual program of literacy in Gunwinggu.

The community has been involved with the school in the following ways:

1. They built and now maintain the school building,
2. Occasionally members of the community come in to give lessons, e.g. religious education, Aboriginal stories, talks about jobs and projects on the outstation,
3. Some Aboriginal paintings and carvings have been given to the school, and
4. The people have assisted in excursions and planting of palm trees around the school.

The whole community can hear and see exactly what is going on in the school during the lessons throughout a normal school day.

E. PROBLEMS ENCOUNTERED

1. Lack of basic knowledge of teaching method by the assistants: Constant demonstration and discussions have seen a vast improvement in the assistants' approach to teaching but still a lot more training is necessary,
2. At first there were attendance problems but since much work in gaining rapport with parents and children this problem does not exist at present. The fact that it is their own school and is run on their own terms means that parental concern is greater and children are given much encouragement to attend school,
3. The wet season made camping by the visiting teacher impossible. Rain also disrupted school as the building is not rainproof but it does have the advantage of being the coolest school building in which the visiting teacher has actually taught,
4. The adult people there had developed a stereotype about school, probably due to their own experience of it. They saw school as very traditional with children glued to books and the shelter and they seemed very suspicious at first of teaching subjects such as Oral English in the open (e.g. on the sand by the billabong).

   The visiting teacher felt that they thought once a teacher stepped out of a classroom he was being lazy. This attitude has however broken down and interested parents have even come over to take photographs of their children working outside, and
5. The biggest problem encountered in the school to date is the large turnover of children.

Out of the present average of about fifteen children attending the school, six only have remained there consistently throughout the year.

F. HIGHLIGHTS

1. It was discovered that children were more receptive and keen to learn work when an approach of co-operative learning rather than individual learning was undertaken. In this approach children worked on mathematical and scientific problems and story and letter writing in groups. The aim was to capitalise on their cultural stress on co-operation rather than the European individual learning situation.
2. Boys between the age of 12 and 14 who had dropped out from Kormilda were reluctant to attend school but willingly joined in when the visiting teacher carried out an experiment using traditional methods of hunting and fishing and local areas of employment to teach science, social studies, maths, and English. Unfortunately time involved with the rest of the school and the small number of boys (two to six) and the fact that the assistants are all women prevented development of this type of education.
3. The recent keenness of the parents to improve their community has influenced the children to be just as keen towards their school work.

G. GENERAL ASSESSMENT OF THE PROGRAM

At present all children are keen to attend school and full parental support has been obtained. Children are learning, and are doing so in situations more suited to their

culture and without European domination. The education is reaching children who would not otherwise be able to attend school. In one evaluation the visiting teacher tested four children who had been there most of the year. One bright child showed quite good progress academically; two average children showed some progress while the dullest child showed very limited improvement in his work. Therefore a normal school range of results was obtained.

A more recent evaluation of several pre-school children showed a reasonable progress in English language development.

After one year of working and experimenting in an outstation situation the visiting teachers feel that educational results have been obtained. Success does rest mainly with the people themselves provided the visiting teacher can gain their confidence and give the necessary encouragement when it is required. An example of this is that in the last month parental and child co-operation with the school has been 100 percent, due to the fact that the men have become extremely interested in developing their community, and they are keenly working to improve the settlement. This means that if the parents are interested in working to improve their living conditions then full co-operation can be obtained by the children in the school. If parents are sitting down and doing nothing this influences the children to do the same.

14. Port Keats School

1. CULTURAL ACTIVITIES

Two hours a week are spent in cultural activities. Fifteen to twenty Aboriginal adults teach the children their own skills—painting-up, dancing, didgeridoo playing, spear making, dilly-bags, fishing nets, hunting, bark painting, etc.

There are three main groups, Lirrga, Wungga, Djunba and in turn, they take dancing, craftwork and hunting.

2. PREPARATION FOR THE COMING YEAR, 1975

It is hoped that an initial introduction to bilingual education will be introduced into the school in 1975 with the aid of visiting linguists and Aboriginal teachers.

The aim will be to have literacy classes for Aboriginal teachers and introduce a bilingual program with Pre-School teachers by way of team teaching.

15. Shepherdson College, Elcho Island

A bilingual program in Gupapuyngu (and English) commenced in 1974.

A. THE PROGRAM AS IT OPERATES

1. The classes involved include the following:

   a. **Pre-School**

   Morning Session—32 pupils (one group)

   Afternoon Session—40 Pupils (two groups)

Staff: Ms P. Stephenson (Pre-School teacher)

Garmburr)
Rranu) Aboriginal Teaching Assistants
Garratju)

In oral work, Gapapuyngu basically is ued, while in written work, only Gapapuyngu is used.

b. **Infants—First Year**

First Class—18 Pupils
Second Class—20 Pupils

Staff: Ms N. Hall (Infants Teacher)

Rose Guywanga (Aboriginal Teacher, Temporary C.T.S.)

Kathleen Guthadjaka (Aboriginal Teaching Assistant)

In oral work, Gupapuyngu basically is used, while in written work, only Gapapuyngu is used.

encouraging expertise of Rose Guywanga much less direction and program assistance is required in that class. Miss Hall acts as overall co-ordinator for the two classes and where necessary guides in programming and lesson preparation including structured programs, oral English, English rhymes and songs.

c. **Secondary Section**

Nine classes—86 Pupils (One hour per week per class)

Staff: Mr. J. Rudder

Mr. Djmanggay) Mr. Badikupa)	Adult Education) Aboriginal Assistants)	Boys Classes
Ms. D. Buchann) Ms. Wanymuli) Ms. Banbinawuy)	Adult Education) Aboriginal Assistants)	Girls Classes

Basically Gupapuyngu is used, but encouragement is given to reading other familiar dialects including e.g. Djambarrpuyngu and Galpu. Active encouragement is given to writing in their own dialects.

2. **The Type of Program**

In the Pre-School initial literacy in the Aboriginal language is introduced to the first year students progressing to a fuller literacy program in their second year.

a. The Aboriginal teacher in the pre-school takes the pupils for all subjects (except oral English) which includes indoor and outdoor activities, group work, discussions, listening and stories.

For the first year Infants the teacher's role and the program are similar.

In the Secondary section it is the Aboriginal who takes the lessons with guidance in teaching techniques being given by the European.

b. The non-Aboriginal teacher in the Pre-school guides the overall programming, takes the oral English and stories in English and gives special attention to the non-Aboriginal pupils. She also attends to the English music program and caters for incidental English requirements during activity times.

The teacher's role in the first year Infants is similar. However due to the

In the Secondary section Mr. Rudder assists with the boys and Miss Buchanan the girls, while both give guidance in structuring the program of lessons given by the Aboriginal assistants.

c. Continual liaison is maintained and discussions held between the school bilingual section and the staff and literacy workers of the Elcho Literacy Centre. Communication is maintained with other nearby centres and most have had exchange visits with this school.

3. **Teaching English**

The Pre-school teacher takes small groups of pupils for quarter hour sessions daily. Simple sentence patterns are taught and these are associated with questions and commands e.g. "I am standing, what are you doing?", "Stand Up". These are reinforced with games and activities using a variety of aids.

In other quarter hour sessions English stories, singing, sounds and games are given to small group daily. Stories are reinforced and understanding enhanced by use of pictures.

Weekly sessions of music are given in English. The Aboriginal assistant ensures that the meaning is understood by additional instruction in the Aboriginal language.

The pattern in the first year Infants class is very similar at the more advanced level suited to that class.

Except for incidental use where necessary, no formal English is used in the secondary classes.

4. **Preparation for the Coming Year**

Consolidation and improvements where necessary are envisaged in the Pre-school, while the literacy program will extend to the second year Infants, and naturally continue with the first year Infants.

Ms Hall, Guywanga and Guthadjaka will move up with the First Year Infants to the second year course, while other school staff (already here, and relatively experienced) will take the first year Infants.

Consideration is being given to using school Aboriginal teaching assistants for the secondary classes. As the standard of the vernacular story writing ("written composition") improves, these stories will be used in expanding the vernacular literature production. Addition vernacular literature will be produced.

5. **Cultural Activities**

All pupils are involved in a semi-structured cultural program. It commences in the Pre-school given regularly by the Aboriginal teaching assistants, and on rarer occasions by visiting Aboriginal community leaders. The main feature in the pre-school is singing and story telling.

This program is developed through the Infants where Aboriginal teaching assistants take singing and tell stories. A library of tapes and written songs (in the vernacular) is being built up. Some English songs have been translated into Gupapuyngu.

Story telling continues through to the secondary pupils, these sessions being taken either by some Aboriginal teaching assistants or experts from the community being employed for this purpose.

Aboriginal dancing is taught from Infants to Secondary by community leaders in this field.

Bark painting and wood carving is taught by outside experts to the senior primary and secondary pupils. Examples of this work is being strategically placed throughout the college with brief explanations or stories attached.

A start has been made with the artisan taking a class to his exhibited work and explaining the background or mythology to the group.

Each pupil would experience about one hour weekly in this range of specialised cultural activity.

B. Staff Development

1. About nine of the Aboriginal teaching assistants are genuinely literate in Gupapuyngu. One assistant is from Roper River with consequent limited used of the local vernacular. The remaining Aboriginal staff are semi-literate.

   Regular literacy classes for the Infants and Pre-school Aboriginal teachers are held. Of the six Aboriginal teaching Assistants actually involved in the bilingual program at present, four are literate in Gupapuyngu and the other two to a lesser degree.

   Some further work will be done during the forthcoming vacation and a continuing program is planned for 1975.

2. A literacy program has been available for non-Aboriginal persons for some years. Non-Aboriginal teachers involved in the bilingual program have already been profitably involved and reached a useful degree of competency. This program will continue and all non-Aboriginal teachers are encouraged to participate.

3. Of the six Aboriginal teaching assistants presently involved in the bilingual program, one is two-year trained and now a temporary officer of the Commonwealth Teaching Service, one has attended a short assistants' course but is well experienced, another two have no formal training but have good experience and competent in teaching, while the remaining two also with no formal training have some

experience and are useful teaching assistants who show good promise.

4. In the bilingual areas in particular, assistance is given to varying degrees as required, in general aspects of teacher training, with special emphasis on teaching techniques, time tabling, programming, some academic work as needed, and techniques applicable to the bilingual program. No formal structured program is yet devised, but this matter is receiving close attention.

   This assistance is given for a minimum of one hour daily each afternoon, and incidently throughout the day as required, and each Friday afternoon additionally for the Infants teachers. Often the daily sessions are longer than the one hour.

   During these afternoon sessions, the program for the following day will be examined and discussed.

5. During the above times indicated in point 4, the position is frequently and continually reversed, and with particular emphasis on the vernacular literacy, wherein the non-Aboriginal teacher becomes the pupil of the Aboriginal teaching assistant.

   In these situations there is no real evidence of the non-Aboriginal teacher being the sole teacher, and expert. Rather each section works as a team with each teacher and assistant contributing the expertise in their own field to the general program of bilingual teaching for that class.

   This section could be read in conjunction with section '1' above.

6. We see the need for the local appointment of what might be termed our 'Senior Bilingual Supervisor'. This would be a person similar to a Senior Infants Mistress position, or possibly one of the administrative duties of the Principal or Deputy.

C. **Materials**

1. Teaching aids, simple stories, tapes, pictures and simple workbooks are produced in the pre-school and infants classes by all the teachers concerned. All staff—Aboriginal and non-Aboriginal—in the Adult Education Centre are involved in producing primers, supplementary readers and other literature.

2. A large range of materials from other schools has been produced by the Department and supplied to us. More are in the process of being produced, planned for future production.

D. **Community Involvement**

While there is no specific community involvement as such, the nature of the bilingual program is conveyed to the community by the Aboriginal teachers themselves, from visits by members of the Aboriginal Town Council and other Aboriginal community leaders and parents. Comment by the Principal at Town Council meetings and school Board meetings has assisted. Good publicity is given by the local vernacular fortnightly newspaper "Galiwinku Dhawumirri Djorra" produced by the Adult Education Centre. Delightful and encouraging evidence of acclaim has been voted by Aboriginal visitors watching the bilingual program.

E. **Problems Encountered**

Point 'B 6' noted above is relevant here. We see this additional assistance overcoming some of the pressure now prevailing upon the few non-Aboriginal teachers presently involved in this program.

When the program was formally introduced at the beginning of this year there was evidence of sincere trepidation about a starting point and no real guidelines. However after only some weeks into the program much of this somewhat unfounded fear was overcome and there was genuine evidence of a solid program and everyone enthusiastically and completely involved.

In the vernacular literature program some difficulty is experienced in training the Aboriginal workers to work with precision in correct vernacular spelling, editing and collating in book production. Some of these points were, and are to a lessening degree, evident in the actual vernacular classes.

F. **Summary of Highlights**

Through a naturally uncertain beginning has emerged a noticeable high morale among the pupils. We believe this is evident through the new ability to read and write in the vernacular. It has been personally

exciting for all staff to see, and we feel likewise for the pupil to experience, marked evidence of reading at an earlier stage. Gauging by past experience wherein first year Infant pupils on the average were only able to read English in a few words, or at best short simple sentences, we now observe similar pupils reading whole paragraphs and more, and with an excited expression and interest not readily formerly observed.

We have noted a remarkable advance in the responsibility of the Aboriginal teaching assistant. After twelve years experience in schools for Aboriginal pupils I now observe the Aboriginal teachers involved in the bilingual program carrying out their duties with confidence not seen before, with their rightful dignity emerging and with the proper and growing awareness of their singular value to their own Aboriginal community.

G. General Assessment

Notwithstanding the lack of objective assessment or testing material and being mindful of some of the initial and continued administrative problems, sufficient positive issues have emerged and give future encouragement to state that the local bilingual program is progressing very successfully and indeed the future looks very bright and exciting.

16. Snake Bay School

A. THE PROGRAM AS IT OPERATES

(Possibly a program based on Model 2 will commence in 1975).

2. **The Type of Program**

Only Tiwi oral work is carried out in all classes in the primary school. Group discussion, vocabulary enrichment and stories are part of the program.

English Work:

- group discussion, story telling, creative written expression,
- use of Breakthrough to Literacy program (adapted) for Grade 3,
- strong emphasis on Phonics in Grades 1 through 3,
- use of Hay/Wingo methods,
- use of Dolch Sight Vocabulary and Key Words to Literacy,
- use of Language Development Kit (SRA),
- use of Listening Post with reading (just begun), and
- use of many reading schemes, different books on same level to broaden and reinforce vocabulary.

5. **Cultural Activities**

- Tiwi dance—each class last approximately one half hour per week and is taken by Ms H. Cook, Aboriginal Teaching Officer.
- Tiwi story as above is taken by Mr. E. Brook, Teaching Assistant.

B. STAFF DEVELOPMENT

1. No literacy classes for Aboriginals have been arranged.
2. In 1973 Ms Cook held weekly Tiwi language classes in the evening.
3. **Training and Numbers in Training of Aboriginal Staff**

a) Ms H. Cook, 2 years training, Aboriginal Teaching Officer.

b) Mr. E. Brook, assistant, no training but applying for a first year training course at Batchelor in 1975.

Pre-School

a) Ms A. Tipiloura, assistant, no training.

b) Ms N. Placid, assistant, no training.

Ms Cook can write in Tiwi based on English phonetics. She has done considerable work with the linguist Dr. C. Osborne in Tiwi.

D. COMMUNITY INVOLVEMENT

We have had good responses to school activities from the community, for example Open Days, school concerts and other peripheral activities. There would appear to be awareness amongst the community of the importance of the school as is shown both by the high attendance figures (90%) and the interest shown by the parents in school activities.

17. St. Therese's School, Bathurst Island

A bilingual program began here in 1974.

A. THE PROGRAM AS IT OPERATES

1. Class	Enrolment	Teachers
Pre-School	56 children	1 Teaching Officer 1 Non-Aboriginal Teacher 2 Teaching Assistants
Kindergarten	20 children	1 Teaching Officer 1 Teaching Assistant 1 Part-time non-Aboriginal Teacher
Grade One	31 children	1 Non-Aboriginal Teacher 1 Teaching Assistant
Grade Two	29 children	2 Teaching Assistants
Grade Three	26 children	1 Teaching Assistant
Grade Four	16 children	1 Teaching Assistant
Grade Five	6 children	1 Non-Aboriginal Teacher 1 Teaching Assistant
Grade Six	9 children	
Grade Seven	20 children	1 Non-Aboriginal Teacher 1 Teaching Assistant
Post Primary 1 & 2	14 children	

Tiwi and English are spoken in all classes. Lessons are carried out in both languages. This point will be clarified later on.

2. **The Type of Program**

All children receive lessons in oral Tiwi as well as lessons in their own Tiwi culture—stories, songs and dances.

These lessons commence with the Pre-School children and are given by Tiwi teaching Assistants or "visitors" i.e. members of the Tiwi tribe who are experts in a particular part of their culture.

Pre-School

All directions are given in Tiwi. For the most part Tiwi is the language spoken by the teachers and children, except the non-Aboriginal teacher who speaks in English and conducts oral-English lessons.

Kindergarten

The work is carried on as in the Pre-school.

Grades 1, 5, 6, 7, and Post Primary

Non-Aboriginal teachers conduct most of the lessons in English. The Tiwi

teaching assistants also teach in English, but specialise in the Tiwi culture subjects.

Grades 2, 3 & 4

In these classes the class teachers are Tiwi. All directions are given in Tiwi, but such lessons as Maths, Social Studies, Grammar etc., are conducted in English.

3. **Teaching English**

Oral English lessons are conducted in each class every day. The non-Aboriginal teachers use only English when talking to the children and for the most part, the Tiwi teachers conduct their lessons in their own language.

The phonics method of teaching reading was re-introduced this year, as over the past two years the number of teachers competent in the teaching of "Words in Colour" has been reduced. The children in the Infants school are mastering the phonics and are making good progress.

4. **Preparation for the Coming Year**

In 1975 the initial introduction of the literacy program will commence in the Kindergarten class, whilst the rest of the school will continue with their cultural/oral program.

5. **Cultural Activities**

All classes attend their Tiwi dance/song lessons for half an hour each week. These lessons are conducted by a "visitor"—a member of the Tiwi tribe who is recognised by the other members as being an authority on this part of their culture.

Native craft is also taught to the senior girls by another Tiwi "visitor". Older people, on occasions, take groups of children out hunting and show them the way to gather their native food.

B. STAFF DEVELOPMENT

1. **Literacy Classes for Aboriginal Teachers**

Up to the present time the Tiwi language has not been a written language, therefore, no Tiwi is literate in the Aboriginal language, as it has only been a spoken language.

Literacy classes have commenced for some of the older Tiwi people and several Aboriginal teachers who will be actively involved in the literacy work in the school.

2. **Literacy Classes for Non-Aboriginal Teachers**

Nothing has been attempted in regard to literacy classes for non-Aboriginal teachers.

3. **Aboriginal Teachers' Training**

Two of the teachers are Teaching Officers, two have had one year of training; four have done a six weeks intensive course and four have had no formal training.

4. **Assistance to Aboriginal Staff**

The non-Aboriginal staff assist the Aboriginal teachers with their planning and programming of lessons. They also give them demonstration lessons, presenting the various ways in which lessons may be given.

5. **Assistance to Non-Aboriginal Staff**

The Aboriginal staff assist the non-Aboriginal staff by explaining their customs—an important factor in a situation where there are definite tribal laws regarding relationship and behaviour. They also elaborate points and translate points for the teacher when she is having difficulty in getting through to the class because of the language barrier.

6. **Staff Development**

It is seen to be a matter of vital importance that more girls undertake the formal teacher training course. There is a major drawback however, because these people are strongly attached to their island home and apparently, the majority have not the urge to go further afield. A lot of encouragement is needed in this area.

C. MATERIALS

1. **Production of Materials**

The class teachers provide their own teaching aids at present.

2. **Local Help in Production**

Stories have been reproduced in English on the local level. One Tiwi has

written an account of the tribal laws and customs and their importance.

3. **Department Productions**

   Nothing in the line of bilingual work for the Tiwi has been produced by the Department as yet.

4. **Others who Help in Production**

   The introductory primer for the adults and the primer for the Kindergarten class is being printed by the linguist attached to the Summer Institute of Linguistics.

5. **Future Production**

   Primers, workbooks, supplementary readers and stories will have to be produced over the next twelve months, as the bilingual program gets off the ground.

D. COMMUNITY INVOLVEMENT

Members of the Department's bilingual branch have visited the island and explained the program to the Town Council, who have given their whole-hearted support.

The local linguist has been working with the older Tiwi people around the camps and has gained most of her information from them.

E. PROBLEMS ENCOUNTERED

The lack of written material is the major problem, for this means that the program must start from scratch.

F. SUMMARY OF HIGHLIGHTS

The major highlights are the sense of responsibility and initiative shown by the Aboriginal teachers, not only in the teaching of their own cultural subjects, but (as a number of them are class teachers) in the teaching of the other subjects on the school curriculum.

Another highlight is the delight that the older people show when they see the children doing their tribal dancing and singing. It had been a growing fear among the older people that these things were dying out so they greatly appreciate the work that the school is doing to preserve these customs.

G. A GENERAL ASSESSMENT OF THE PROGRAM

The cultural program has proved a great success and has received a lot of encouragement as indicated above.

The older people seem to be impressed with the bilingual program also. They insist that the children be taught the "proper Tiwi". The younger generation do not share the same enthusiasm as they are caught between two cultures. The school is seen as the vital link in the bridging of the gap between these two cultures.

18. Yayayi School

A bilingual program in Pintupi and English began in 1974.

A. THE PROGRAM AS IT OPERATES

During the course of the two terms the program has been operating, there have been many changes into the content and the organisation of the program. At this stage, the program follows the following program:

1. **Classes involved**
   - Two girls classes
   - Two boys classes
   - One women's class
   - One Aboriginal teacher's class
2. **The type of Program**

   The children's and women's classes are classes in initial literacy in the

Pintupi language. The class for Aboriginal teachers aims to improve their fluency in reading Pintupi.

(a) **The role of the Aboriginal Teacher**

At this stage only two Aboriginal teachers are actively involved in the literacy teaching program.

One Aboriginal teacher prepares all his material and takes two classes daily. He prepares all his charts, blackboard, materials etc. The plans for the lessons were prepared in book form by the resident S.I.L. linguist. At this stage, a second Aboriginal teacher is assisting the non-Aboriginal teacher with a literacy program for children's remedial literacy groups. He prepares some teaching aids, talks to children in the vernacular, listens to individuals read, and supervises reading games in small groups.

Other Aboriginal teachers are involved in the pre-school, where they supervise play and give picture talks etc.

(b) **The role of the Non-Aboriginal teacher**

His role is to develop an education program that is generally suitable for the community. He talks to individuals and groups and regularly regarding school, and tries to gauge their reactions to our program.

To develop the education program we have had to cover the following aspects:

a) Provide a term's course on how to teach literacy lessons to the Aboriginal teachers,

b) Daily prepare and give two literacy lessons and in so doing allow an Aboriginal teacher to assist, with the view of handing him the responsibility of preparation and teaching the groups as from the early weeks of Term 3,

c) Teaching of spoken English, and

d) Collection of materials for post-primer production.

(c) **The Role of other People Involved**

The Linguists have assisted greatly in the running of the program in the following ways:

- The preparation of primer, workbooks, teacher guides, supplementary readers and post-primer material,
- Running advanced literacy and reading-fluency classes for Aboriginal Teachers,
- By observing the Aboriginal teachers handling literacy lessons, and reporting back to the non-Aboriginal teacher so that improvements can be made to the teaching technique,
- By correcting Aboriginal teacher's stories before printing as post-primer material,
- Preparation of pre-reading materials,
- Preparation of transitional reading materials, and
- By being readily available to give assistance with problems in the handling of the reading scheme.

3. **Teaching English**

In the past there appeared to be a blockage preventing the children from speaking English. At Papunya School, children were obliged to speak in English as that was the medium of instruction and there was no innate desire to speak in that language.

The task at Yayayi was first of all to overcome this obstacle and make the use of English acceptable. Hence situations had to set up where English could be used and where no disparaging remarks would be made by the listeners. By having Pintupi as the medium of instruction in the school and by thus giving status to the vernacular, English has become more acceptable. Children try very hard to communicate with the non-Aboriginal teacher in English. The desire to learn English is there, so that with a more formal approach to the speaking of English in the future, progress will be made.

There is no English reading program at this school due to the lack of time.

4. **Preparation for the Coming Year**

A second non-Aboriginal teacher will commence work at the beginning of third term. The plans for third term and for 1975 are as follows:

a) Continuation of children's literacy program,

b) For this program to be entirely in the hands of Aboriginals,

c) To commence Ms Pearce's Oral English program,

d) To test all children between 5 and 9 on Fostig's Reading Readiness Test,

e) In consultation with the linguist, introduce a pre-reading program to the group that is ready for reading,

f) To introduce an English Reading Program, and

g) To train Aboriginal teachers to instruct children in other subject areas.

5. **Cultural Activities**

Many possibilities have been explored but usually met with failure in any regular attempt at a program.

Morning periods of story-telling and singing were attempted. This was short-lived as most children would drift away from the group. The classes were held in neutral area in the camp, but due perhaps to the large number of children in the group, and also to it being day-time when the traditional story-telling time is night-time, this was a failure.

Aboriginal teachers have frequently approached tribal elders about the subject, but nothing has come of it.

However, at irregular intervals some breakthroughs occur, such as when the school teachers approached the council and asked if they could teach the boys to dance.

As a result, a night-time corroboree was held and the whole community entered into the spirit of the event and the boys learned a dance during a very successful evening. However, it is not usual for boys to dance in public, although traditionally the boys would imitate dancing men in the bush.

B. STAFF DEVELOPMENT

1. **Literacy Classes for Aboriginal Teachers**

For two terms the Aboriginal teachers attended literacy classes with the linguist, until he decided there was little point in continuing formal classes, and that the teachers should develop skills individually.

The Aboriginal teachers are the most literate in the community, however they still have a great deal of trouble with punctuation, and tend to stumble when reading.

2. **Training of Aboriginal Teachers**

One teacher attended the six weeks teachers' training course at Batchelor. The others received only on-the-job training at Yayayi.

3. **Assistance from Aboriginal Staff to non-Aboriginal staff**

As various situations arise, Aboriginal teachers advise on the decisions that would be most acceptable to the community.

4. **Further Development for Staff**

At this stage in the development of the school and the community, the best training is on-site.

C. MATERIALS

1. One Aboriginal procudes all his aids—prepares blackboard, writes charts, makes word-building games and other activities.

The non-Aboriginal teacher, assisted by one Aboriginal, prepares reading aids for other groups.

The linguists prepared four primers and 17 supplementary readers, workbooks for all primers and teachers guide for primers. These were printed by the Department.

The linguist has prepared post-primer books and the non-Aboriginal teacher did the Art-work.

100 extra copies each of the four primers and 4 supplementary readers have been duplicated.

8 post-primer books with local stories, in quantities ranging from 20 of each to 50 of each, have been produced locally.

Currently, two Aboriginal teachers are collecting, recording and writing stories for printing.

2. **Materials Produced Locally**

As mentioned above, many books have been produced locally, but they will not be used until the readers are sufficiently far advanced.

Hundreds of flash-cards and syllable cards have been produced.

A wide variety of word-games have been produced, the most popular of which are games based on snakes and ladders, Bingo and pelmanisms.

A dozen or so simple books have been made—one copy of each are in our library.

Collections of photographs have been mounted in books.

All the usual reading materials of Key-words charts and drill charts are made whenever the need arises.

3. **Materials Printed by the Department**

4 Primers

17 supplementary readers

1 Teachers Hand Book

4 Work Books

4 Post-primer books

4. **Currently Awaiting Printing**

Teachers Guide 2, 3, 4, (Printed since receipt of report)

Two post-primer books.

At Yayai—nearly complete—one post-primer reader and a collection of songs.

5. **Probable Production—1975**

The pre-reading booklet will be initially typed. After experimental use it will be sent to the Department for printing.

When the linguist finds time, she will commence work on the transitional material—this will be forwarded to the Department in close to 12 months time.

It is hoped that a slow stream of post-primer material will be sent to the Department for printing.

D. COMMUNITY INVOLVEMENT

The biggest problem faced here is that although the community asked for a school here at Yayayi, people are inclined to give very little help. It is one of the non-Aboriginal teacher's strongest concerns that the school is here to aid the community. Before the community can be involved in the school, the school must become involved in the community.

In what way does the school aid the community? Firstly, it is here to give sort of program that the community wishes. As it is very difficult to find out the community's feeling, it is necessary to try something and then gauge the response. The non-Aboriginal teacher was cheered one day to have a parent comment that Yayayi school was good. When asked why that was, the response was that the boys "play plenty of football".

In a small community like this (200 people) the non-Aboriginal teacher has a strong association with the group. His duties are far-ranging beyond the call of a normal school.

No-one is ever refused entrance into the school caravan and many men (not women) stroll in to see what is happening and to view the pictures on the wall. When the weather is suitable (90% at the time) there are groups of children working outside, on view to the closer dwellings and to people sitting and working nearby. It gratifies all the people that there is *never* any physical punishment as this seems to have been the great deterrent at Papunya School.

A School Council is redundant here as there is a hierarchy of men who are able to advise and assist at any time.

Any irregularity in the school program, such as a visit of a few children to Papunya, is always mentioned to the individuals of the Village Council.

E. PROBLEMS ENCOUNTERED

The biggest problem faced is that of irregular attendance at literacy classes where there must be a continuing program. The greatest cause of that is the close proximity (25 miles) of Yayayi to Papunya. At the start of the year a large group (maybe 15) children started attending school, only to leave after a month and return in alternate weeks. After many weeks, involving discussions of our problem with the Council, that group of boys now resides permanently at Papunya.

The other group of poor attenders who regularly have days off are gradually starting to attend regularly.

Another problem has been the size of the school i.e. 60-70 children and 5 Aboriginal teachers, who should be trained and supervised by one non-Aboriginal. Initially this was attempted, dividing the day into half hour or one hour periods. But such was the complexity of the program and the inexperience of the teachers, this timetable has dropped out. With the commencement of a second non-Aboriginal teacher, this problem will be eased.

The problem remains of the lack of equipment to make books e.g. type-writer and duplicator, but this should be overcome in the next 24 months.

Very few Aboriginal men have the authority to force children to obey them, e.g. if an Aboriginal teacher is supervising a group, and the children are disinterested they drift away and miss later parts of the program.

F. SUMMARY OF HIGHLIGHTS

1. The willingness of children to accept the use of English,
2. The loyalty of the Aboriginal teachers to the school.

G. ASSESSMENT OF PROGRAM

There is a staggered school day which means that teachers stay on duty for long periods, but children attend only for short periods. This means that children retain their enthusiasm and hence their capacity for learning. The school has settled into a routine that seems to be working.

There are two areas that must be improved. That is the range of subjects being taught must be increased, and secondly, the number of teachers with older boys must be increased.

19. Yirrkala School

A bilingual program began in 1974.

A. THE PROGRAM AS IT OPERATES

1. Classes involved in the Bilingual Program Language Gumatj.

Pre-School — Morning Group – 23 — Afternoon Groups – 17

Infants 1 — The numbers on roll varied between 12 and 16 children

Literacy Classes	Boys	Girls
Post Primary 1	11	9
Post Primary 2	6	7
Post Primary 3	11	6
Multigrade (the Group who should attend Dhupuma College 1976)	1	6

Attendances throughout school have been very poor. However at the end of second term they began to show a marked improvement. Irregular attendance has created problems with all programs.

The multi-grade children have shown considerable interest and in eleven weeks have progressed extremely well. The Post Primary children in many cases seem not to be interested in the literacy program.

2. Type of Program

The program in the bilingual section is based on initial literacy in Gumatj followed by literacy in English.

a) Role of the Aboriginal Teacher

Dundiwuy Mununggurr the class teacher in Infants 1 has the responsibility of the children and the day to day management of the class.

She provides a link between children and the community and also the non-Aboriginal teacher and the community and participates in the planning and preparation of the program.

b) **Role of the Non-Aboriginal Teacher**

This teacher has responsibilities in these fields:

- Teaching of oral English
- Developing and evaluation of program,
- Training of Aboriginal Teacher in professional skills, and
- With the linguist in planning and production of literature.

c) **Role of Linguist**

An invaluable person in the program, Miss Ross trains teachers in the Gudschinsky method of teaching reading, plans and supervises books for the literacy program and trains Aboriginal teachers in the reading and writing of their own language. She is an able resource person to refer to, in the search for mathematical and other terms.

d) **Role of Adult Educator**

Miss Field does all the teaching of the Multi-grade and Post Primary children in the literacy program. This is a task that should be taken over by Aboriginal teachers as soon as possible, but this development may take quite some time.

3. **Teaching of English**

i) **Pre-School**

The teaching of English was incidental while Guluma Maymurru was teaching. However since her departure the non-Aboriginal Teacher is doing much more of the work and hence much more English is being used.

ii) **Infants 1**

One half hour daily of formal teaching of Oral English is done along the lines developed in the new Oral English Syllabus 1974. This has not been entirely successful. The poor attendance patterns have contributed to the difficulties. The half hour may be better spread through the day in ten minute blocks rather than in one period which is too tiring for the younger children.

4. **Preparation for the Coming Year**

The Infants 1 Bilingual program will be extended into Infants 2 during 1975. It is hoped that some of the senior primary classes may begin to attend literacy classes also, so that gradually all children in the school may become literate in their own language.

5. **Cultural Activities**

The Aboriginal elders have initiated an Aboriginal Studies program throughout the school. This means that each child has one day of the school week devoted to learning the ways of his own people. The subjects covered include language, stories, making things—e.g. string, baskets, spears etc., song and dance and hunting. The program was begun during Term 2 and has been planned and carried out by Aboriginal instructors—appointed by the clan leaders.

The program, though it has had a few ups and downs, must be regarded as a successful project and has provided unique opportunities for the following:-

- to record on cassette tape stories told to the children,
- the non-Aboriginal teachers can get to know older Aboriginal people and observe how the Aboriginal culture is taught,
- to observe children in their natural environment and to appreciate their independence in this environment, and
- to see when and how the various types of hunting are carried out and so include this knowledge in programs within the classroom.

B. STAFF DEVELOPMENTS

1. **Literacy classes for Aboriginal Teachers**

Both Aboriginal teachers involved in the bilingual program (i.e. Pre-school and Infants 1) have achieved a satisfactory level of literacy skills.

However these levels may prove inadequate as the program progresses through the school. All the Aboriginal teachers in training at Batchelor at present have literacy skills but not all others working at the school are literate in Gumatj.

2. **Literacy classes for non-Aboriginal Teachers**

Ten classes in Gumatj were held at the beginning of the year for new teachers to Yirrkala. During second term a second series was held and four teachers participated in the program.

3. **Numbers of Aboriginal Teachers with training and numbers**

In Training

Dundiwuy	MUNUNGGURR	2 year trained
Deturru	YUNUPINGU)	in training
Djalinda	YUNUPINGU)	at
Djambayang	YUNUPINGU)	Batchelor

4. **Type of Assistance given to Aboriginal Teachers by Non-Aboriginals**

This is largely in the field of preparation and planning of programs and some deeper study into the educational theory underlying the various activities. As the Aboriginal teachers are often working on a program that involves continual class teaching rather than the teaching of an isolated subject they tended to do as Teaching Assistants, they do need some help in what could be called classroom management.

5. **Type of Assistance given to Non-Aboriginal Teachers by Aboriginal Teachers**

The Aboriginal Teachers give their greatest help to the non-Aboriginal teachers as they explain the intricacies of Aboriginal culture and social relationships and help them in the learning of the Aboriginal language.

6. **Areas of Need for Further Staff Development and/or Training**

Aboriginal teachers need to attend short in-service courses to increase their teaching skills. Areas such as questioning and concept building need particular attention.

Non-Aboriginal teachers also need help in such areas as T.E.S.L. and should be given time during the day for vernacular language learning.

Once a school has initiated a bilingual program we feel that ALL Aboriginal teachers working in the school should attend literacy classes.

C. MATERIALS

Stories for Classroom Use

- Twenty-eight booklets,
- A series of simple picture books for the book corner, and
- Several stories are at present being taken off the cassette tapes and later these will be prepared for production.

Reading

- A set of 5 primers had been prepared to the commencement of the program.

Prepared locally

- 3 Preliminary Readers with eight supplementary readers to accompany each reader, also sets of pre-reading aids, and reading games both individual and groups, and
- Stories produced by Post Primary children are fed back as supplementary material for small children.

Printed in Darwin

- 20 Supplementary readers to accompany each lesson in the first 2 primers,
- Work Book 1, and
- Work sheets for Primer 1.

Direction for Next Year

1. Reading:- more supplementary material required for reading scheme,
2. We will begin to prepare materials for the change over to literacy in English,
3. Much more work will be done in the recording in written form of the stories collected on tapes, and
4. We will begin to prepare stories that will lead into social studies and simple science programs suited to Infants 2, e.g. books about animals, fish etc., that

children are familiar with. They will include details of life cycle, habitat etc., and will be used as either stories to read to small children or to be read by older children at a later stage.

D. COMMUNITY INVOLVEMENT

I feel we need to do more in this area. During the second term when the older Aboriginals came to the school for Aboriginal Studies we ceased our visits to the camp. However, we have recommended these in third term as it gives us the opportunity to talk to people and for them to see the sort of books that the children use. Since the Regional Bilingual Seminar in Batchelor the Aboriginal teacher is more aware of the aims of these visits and is therefore able to explain the purpose of the bilingual program to the people. However there still seems to be a very large gap between the community and the school, which is in many areas regarded with suspicion as a purely non-Aboriginal institution.

E. PROBLEMS ENCOUNTERED

(a) Poor attendance particularly during 2nd term has presented the most serious problem not only to the bilingual program but to the whole school. It seems to point to the fact that programs, no matter how great their appeal will now draw all the children to school.

It seems we have to aim for a community acceptance and desire for education so the community takes the responsibility for childrens attendance at school.

(b) The reading program at Yirrkala had already been well tested by adults and Post Primary children so that it only needed adaptation for the younger children. We found that before beginning the primers a sight vocabulary, that includes the key words and the sight words in the early primer lessons, is essential.

F. SUMMARY HIGHLIGHTS

1. For the whole school the Aboriginal Studies program has been a real break through, and though there are some problems associated with this type of program the advantages far outweigh any difficulties.

2. The development of a newspaper "Yutuna Dhawu" which we hope will be a weekly production and continue to give the literate members of the community practice at their reading skills. This is written and produced by Djilirrma Mununggurr, one of the literature production workers, and is quite an achievement in this field.

3. An adult literacy program which was requested by some of the mothers has begun in the evenings. Six mothers attended and we hope this will continue to be part of the program.

4. The success of the Aboriginal Teacher involved in the program has been one of the most worthwhile aspects of the Bilingual Program. She has continued to display a sense of responsibility to the children throughout the year and when she has completed her third year of training will have achieved a high degree of competence.

5. The outstanding work of the literature production section (in which we must include the illustrations done by the Aboriginal teacher) has provided an excellent basis on which to build for the future.

G. GENERAL ASSESSMENT

The continuation of our literacy (in native tongue) for the Post Primaries, and the introduction of the Aboriginal Culture Studies as an integral part of the school program and curriculum are contributing factors in the success of the Bilingual Program. Another step which will help bring the parents and the community closer to the life of the school is the initiation of a community newspaper in Gumatj and produced, almost entirely by the Aboriginal member of the Bilingual Team. The success of the Program no doubt stems from the hard labour, understanding the enthusiasm of our leader Mrs. Beth Graham.

The only critical comment ventured, and it is made for constructive purposes, is that our team of Teaching Assistants are not

adequately prepared here on campus to meet the demands of a growing bilingual program. I believe the entire Aboriginal Teaching staff will need careful attention in three fields, namely:

1. The reading and writing of their own language,
2. The elements of pedagogy, and
3. Proficiency in certain subject areas where they feel competent.

If this is consistent and worthwhile the new "hazard" of having our best Aboriginal teachers chosen and sent to outstations will no longer present itself as a threat, but will, on the contrary, provide the outstations with teachers that are knowledgeable as well as trained in Classroom Technique.

20. Yuendumu School

A bilingual program was commenced in 1974.

A. THE PROGRAM AS IT OPERATES

1. **Classes etc.,**
   - Infants 1: full time in the Warlpiri language,
   - Infants 2 & 3: (2 classes) 1½ hours per day in Warlpiri,
   - Grade 5/6: literacy ½ hour per day and,
   - Post Primary: literacy ½ hour per day.

2. **The type of Program**

   Pre-School

   The Aboriginal teacher (untrained) takes pre-writing, pre-number and language groups each day with European teacher. Instruction is in Warlpiri.

   Infants 1

   Initial literacy in Warlpiri.

   Infants 2 and 3

   During 1974 these classes did some literacy in English, without much success, and switched right back to Warlpiri Literacy. They should now become literate in Warlpiri before starting again on English literacy.

   We hope that by the time they switch back to English, they will have:
   - A better idea of what reading is,
   - Greater confidence in and enjoyment of reading,
   - A much better knowledge of oral English, and
   - Better English transitional materials available.

   Senior School

   Grade 5/6 boys and girls, and Manual Training young men have Warlpiri literacy classes daily in addition to the English program.

   (a) **The Role of the Aboriginal teacher**

   There is a one-year trained Aboriginal teacher in Infants 1. With assistance of a European supervisor, she has full responsibility for preparing and teaching a daily program.

   (b) **The Role of the non-Aboriginal teacher**

   Infants 1: To assist daily with lesson preparation, both with ideas and doing part of the work. (e.g. making charts.)
   - To help the Aboriginal teacher to understand and follow a guided sequence of work in each subject,
   - To assist in organization and sometimes teaching groups,
   - To supervise lessons as necessary, assess progress, and advise on follow up, and
   - To help the Aboriginal teacher to understand her role within the framework of the school.

(c) **The Role of other people**

Two non-Aboriginals work part-time on the production of materials for the Walpiri literacy program, and lessons for non-Aboriginals to learn the language. The Infants 1 teacher-supervisor has daily sessions with Aboriginal teachers and Teaching assistants discussing and demonstrating techniques, and improving the Aboriginal's own literacy skills. One of the problems is the instability of the staff, so that semi-trained people either leave or go off to courses, and new people come in who are not literate themselves.

In addition to teachers and teaching assistants, there are two casual literacy workers, and we hope to have more soon.

3. **Teaching English**

The Infants 2 teacher teaches Oral English in both Infants 1 and 2. In all other classes the class teacher teaches Oral English daily. Ms Kyran Lynch visited recently and gave demonstrations or Oral English lessons using children as group leaders for the practice, and there will be a full Oral English workshop during Term 3 conducted by Ms Libby Pearce.

Reading in English is taught throughout the Primary classes. Grade 5/6 and Manual Training are the only classes that have both English and Warlpiri reading and written English lessons.

4. **Preparation for the coming year**

We hope to have all Infant classes on a modified bilingual program. No 'Primer' is yet available. We are attempting to produce a "Picture Dictionary" for professional printing. The literacy team is making games and other aids as well as producing small booklets on the various syllables.

5. **Cultural Activities**

There is no consistent program of cultural activities in the school. Infants classes have regular lessons to extend their Warlpiri vocabulary (as long as suitable Teaching Assistants are available). Apart from that there is the occasional outing in the bush, and school in-the-bush is planned for the whole school in Term 3.

B. STAFF DEVELOPMENT

1. None of the Aboriginal staff is fully literate in his own language. That is, although their literacy ability ranges from nil to the one or two who can laboriously read and write most things they want to, there is nobody at all on the whole staff who can *easily and quickly* write or read anything they want to.

Altogether, during 1973 and 1974, there have been about 10 weeks only of regular literacy classes in two periods during September, 1973 and June-July 1974. An intensive course of literacy for teachers and literacy workers is now commencing. Out of those attending, only two have been to previous lessons.

There are no literacy classes for non-Aboriginal teachers. There are a few teachers who have a fair knowledge of the orthography; but until they can *speak* the language confidently, they cannot become fully literate.

A language-teaching course for Europeans was set-up in July, 1974 by Mr. Brian Kirke of the Institute for Aboriginal Development in Alice Springs with the advice of Professor Hale, using the school language laboratory. A non-Aboriginal teacher with a basiic knowledge of the language is in charge of conducting short daily lessons which are attended by some teachers and nursing staff.

3. **Aboriginall teachers with training**

There are two one-year trained Aboriginall teachers. One is teaching full time in Infants 1, the other is working on the literacy program and teaching some literacy classes.

One experienced Teaching Assistant is currently completing her first year of teacher training at Batchelor.

Two untrained Teaching Assistants are currently doing 8 weeks' course at the School of Australian Linguistics.

4. **Assistant/Training for Aboriginal Teachers**

   There are daily training sessions with the Aboriginal teaching/literacy staff. These must of necessity concentrate on improving literacy skills, but some work has also been done on teaching techniques, such as how to use flashcards in a variety of ways; other games to play; teaching listening skills; and how to prepare effective worksheets.

   Incidental training is given as trained teachers help untrained teachers to prepare daily lessons.

5. There is no formal assistance or training given to non-Aboriginal staff.

6. **Need for further staff development**

   (a) **Aboriginal**

   - One year trained teachers need a second and third year of training to become independent teachers,
   - This is a need for more trained teachers,
   - A continuous literacy training program is needed, first for those who will teach literacy, and then for the wider adult community, and
   - Apart from the two receiving linguistic training, we need Aboriginals with basic training for such tasks as—collecting, tape-recording and transcribing stories; creating supplementary materials; proof-reading materials being produced, etc.

   (b) **Non-Aboriginal**

   1. We are in dire need of an (experienced) linguist stationed at Yuendumu,
   2. *Full-time* Bilingual Program/Literacy Co-ordinator is needed, and
   3. *All* non-Aboriginal teachers need some training in Australian Linguistics and Aboriginal Anthropology.

C. MATERIALS

1. All people involved in the Bilingual program in the Infants, Primary and Post Primary are also involved in producing teaching aids.
2. Materials produced locally consist of:
   a. A 'Primer' outline devised by Professor Hale during his brief visit. This outline is a valuable guide to material which is to be introduced for initial literacy,
   b. Teaching games and aids, such as flashcards, Bingo games, memory and matching games,
   c. A few little hand made books drilling specific syllables, words or suffixes, and
   d. A Warlpiri version of the Pacific series book "In the Village", the Warlpiri words replacing English.
3. We have no printed materials at all.

D. COMMUNITY INVOLVEMENT

There appears to be a tremendous gap between the school and the community especially since the introduction of the policy of "self determination". There is little or no spontaneous interest in the program. If people are asked to help then it is usually given freely but possibly only because there is some reward offered.

F. SUMMARY OF HIGHLIGHTS

A good start has been made in bilingual education considering that almost all of the community were not literate in their own language. Credit for this good start must be given to all the Aboriginal and non-Aboriginal teachers involved in the program.

Almost all of the Aboriginal teachers involved have benefitted from their year's work gaining a better sense of responsibility, a better approach to teaching and a more mature professional outlook.

E. PROBLEMS ENCOUNTERED

1. Abysmal lack of training all round, in all aspects of the program, especially in how to teach beginning literacy,
2. Instability of staff,

3. Insufficient staff, both Aboriginal and non-Aboriginal,
4. Division of school staff—those for and against the Bilingual Program—those involved and those not involved,
5. Unwillingness of some staff to take advantage of language-learning opportunities, coupled with the fact that the language-learning program is not yet geared to cope with individual differences, and
6. Apparent apathy in the community.

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